The Churchman

REV. WILLIAM WALTON, A. M., EDITOR.

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NEW-YORK, SATURDAY, MARCH 20, 1852.

AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ Public Worship Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ...	At 9 A. M. and 3 P. M
St. Luke's Church,	8 " " 5 "
" Church of the Annunciation,	8½ " 4½
" Church of the Holy Communion	8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.	
Emmanuel Church, . .	8 A. M. and on Fridays and Holy Days, . . 6 P. M:
Church of the Transfiguration,	8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer. And, on Saints' Days, a Lecture after Evening Prayer.	
Grace Church Brooklyn Heights,	9 " 6 "
On Fridays, Evening Prayer with Lecture at	8 "
St. Luke's Church, Brooklyn,	8½ A. M.

Calendar for March.

21. Fourth Sunday in Lent.
25. Annunciation of the B. Virgin Mary.
28. Fifth Sunday in Lent.

APRIL.

4 Sunday before Easter.
5 Monday before Easter.
6 Tuesday " "
7 Wednesday " "
8 Thursday "
9 Good Friday. [Proper Psalms for the day.]
10 Easter Even.
11 Easter Day. [Proper Psalms for the day. Anthem instead of the *Venite.*]
12 Monday in Easter Week.
13 Tuesday in Easter Week.
18 First Sunday after Easter.
25 Second Sunday after Easter. St. Mark the Evangelist.

Poetry.

For the Churchman.

Joseph's Vision.

——"the iron entered into his soul."
Psalm cv. 18.

In a deep dreary dungeon,
There lies a youthful form,
As overwhelmed with sorrow
He bended to the storm,
Feel towards him very kindly
Nor scorn him that he weeps,
Art better than the angels?
They watch him while he sleeps.

Hist!—do we hear his breathing?
Nay, hold thy own quick breath,
Can it be he is sleeping,
Or do we gaze on death,—
Eternal love his pillow,
Dark clouds may be his pall,
Contented his awakening
In *Him,*—the *All in All!*

But see—last drops of anguish,
A few thick gluey tears,
Are clinging to his eyelids,
He dreams—life re-appears,
A host of thoughts and feelings
And fancies crowd his heart,
Fond father,—cruel brethren,—
Vile mistress,—bear a part.

Fast flit these earthly fancies,
As when by autumn's breeze
The party-colored foliage,
Is shaken from the trees,—
A heavenly breath is on him,
Return—breath from the sighs
And prayers he sent to heaven
Ere yet he closed his eyes!

Soul of prophetic vision
What agitates thee now,
That outwrung drops of torture
Bead thy contracted brow?
What crushing weighty pressure,
What unavailing throe,
Racks thy poor human nature
With 'cumulated wo?

Adown thro' future ages,
All down thro' lengthened years,
He penetrates dark prisons,
Feels, in the captive's fears,—
Hears the false accusations
Weighing their victims down,
The slanderous tongue's aspersions
Backed by some tyrant's frown.

Oh! what a mighty echo
Those gathered groanings wake,
Uprising thro' Heaven's arches,
Causing earth's depths to shake.
The gathered moans of millions,
Concentred in one sound!
The hoarded tears of ages,
As upon one cheek found!

Infinitude of anguish!
His very heart stands still,
For vista'd ages' dimness
Obscures not Calvary's hill—
Close, close beside the crosses
He sees but one of three,
O Christ! O blessed sufferings!
They lead him up to Thee!

It fades—the awful vision,
An angel nearer glides
And whispers, "Human suffering
A double purpose hides:
Bear on in faith and meekly,
It shall be well with thee,
And all through future ages
A blessing thou shalt be.

Morn will break on thy dungeon
And other mornings come,
Still in this gloomy prison
An alien still from home,
But comfort in thy sorrow
A comfort thou shalt be,
Men will remember Joseph
When steeped in misery."

Father! believing children
With trembling urge the plea,
Let discipline's rough fetters
Bind fast their souls to Thee,—
Let chastisements sharp scourging
Their writhing spirits gall,
If nothing else can bring them
Low at Thy feet to fall.

Oh! train them to Thy purpose
Whatever be the mode,
What time Thy goodness leads them,
What time afflictions goad;
There let Thy love-cords bind them
Faster than iron chain,—
Revive the wounded spirits,
Smile on Thy work again!

I. C. H.

Selected Matter

From the London Evening Journal of Feb. 24.

The Church and a new Ministry.

To the Editor of the Evening Journal:

Sir, It is not my intention in any way to criticise the contexture of the newly-appointed Cabinet. I would, however, fain avail myself of the occasion to point out how completely novel an element has been thrown into the political complication which Lord Derby's, or (till a satisfactory adjustment is attained) any future Cabinet will have to unravel in the present attitude of the Church of England.

"The Church is in danger," has been howled and re-howled from St. Stephen's to the hustings, and from the hustings to St. Stephen's—it has been the slogan of the in-coming, and the rallying-cry of the out-going Ministry in the days of our fathers and our grandfathers, till it has been worn threadbare among the other trappings and banners of antiquated parties.

But the 'Church', whether in danger or out of danger, which at this day presents itself to a new Prime Minister, is quite a different affair from that 'Church' to whose safety the last generation of patriots were wont to pledge themselves nine bumpers deep; and all the circumstances, therefore, attendant upon legislation for it, upon satisfying or disappointing it, are changed with the thing itself which is in question.

The 'Church' of Lord Eldon's days was, plainly speaking, the 'Church-establishment'—a compound word, whose second member gave the whole its signification. Round this 'Church-establishment', in its unreformed anomalies, the self-interest of some, the terrors of others, and the conscientious prejudices of others, clung convulsively. With the close boroughs, and the municipal corporations, the Church-establishment was an existing thing. It enriched some, it awed others—and, it is not to be denied, it was, in spite of all its neglect and mismanagement, the great machinery of prayer and of preaching, good, bad, or indifferent, throughout the realm. Accordingly, it formed a distinct and most important item in the political warfare of an age when blind defence of everything established, and almost equally blind and crude assault upon it, were the masks of a contest of family and caste, of favors received and slights endured.

This endangered 'Church', unhappily for herself, was always in the attitude of standing in somebody else's light when looking to get something which in no way affected her doctrine or her discipline. She was ever tripping up some well-to-do Methodist who wanted to be mayor of Plymouth or Newcastle—or shutting the door of Parliament upon some millions of fellow-subjects. She always seemed to be, as I once read of an estimable baronet who still exists, the consistent representative of that bygone time—trying to keep everybody out of everything. And so it resulted, most naturally, that the 'Church' became a decidedly unpopular cause, and those politicians who most loudly claimed to be her friends saw this as clearly as the Birmingham Union itself, and acted accordingly. I mean that it became an acknowledged tradition of Statecraft that the Church was to be more thankful for smaller favors, and more resigned under greater snubs, than any other interest in the empire. Faithful to his character of the Horace Walpole of statesmen, Lord John Russell treasured up this belief among the nicknacks of his Strawberry-hill, and deemed he had paid off the Church in full for all coming insults by a bishopric of Manchester, embodied in the person of Dr. Lee, and a dishonored promissory note for three more. But "*de mortuis,*" &c. Lord John himself is now a subject for Strawberry-hill, and I trust not to have to name him much more.

Though he knew it not, the Church in the meanwhile has assumed a position towards a coming Government which she never held before. Her relations to the State have been altered by that wise legislation which established toleration; while her internal concerns—her revenues, and her territorial divisions—have been handled by that same State with so imperious and rough a grasp as completely to have placed her in the attitude of a party aggrieved. While her outward accidents thus suffered change, the Church herself was putting out claims founded upon no desire for temporal aggrandizement—no impotent despair after class privileges, which inevitable time has wiped out—but upon the modest, firm resolve to hold her own as a Christian community of British citizens, be it at the sacrifice of worldly position and of official encouragement.

In plain language, the 'Church' which now demands to be heard, which now claims to be respected, is a popular body, a civic association, a collection of men whom a common conviction of truth—not wealth, or interest, or the table of precedence — brings together. The petitions which she proffers are not pleas for trampling on her neighbors' social rights, but for holding her own spiritual functions within her own capacity. No Test and Corporation Acts for her—no bills of pains and penalties against Popish recusant convicts—but the one emphatic resolve, "What Protestant Dissenters and Roman Catholics may do, that members of the Church of England have a right to do; that constitutional organization which, in all other things, the Englishman regards as his chiefest birthright, cannot in honesty or common sense be longer withheld from the Church of England alone; that zeal for unity and purity of doctrine which among the members of every sect is held to be heroic virtue, cannot, and shall no longer, be bigotry and intolerance in the sons of the Church of England."

A party there is—a strong party, and one that is daily growing—a party eminently popular and liberal in its very essence—whose voice is thus embodied. *This*—not exclusion Acts, fat chapters, and family livings—is the 'Church' which now comes into play in a new Minister's balance-sheet. It comes into play, not in England only, nor in Ireland, but all over the empire—in Canada, Australia, the Cape, everywhere where the English tongue and English race have spread—nay, even in foreign sea-port towns and European capitals. Everywhere the spiritual wants of English churchmen now assume a political value. Every day the importance of those claims, and the danger of trifling with them and of irritating susceptible minds, will grow greater and greater. And the Treasury—at the Home Office—at the Colonial Office—at the Foreign Office—a legacy of injuries to the Church of England to be redressed, and of claims from the Church of England to be considered, awaits the incoming tenants; and the method in which they may deal with them will not form so inconsiderable an item in the Ministry's possibilities of success as any effete relic of the faded red-tape of Georgian days (if any still exist) may console himself with dreaming.

I remain, sir,
Your faithful and obedient servant,
Feb. 24. D. C. L.

From the Courier and Enquirer.

Bishop Doane and his Protest.

We are so thoroughly satisfied of the injustice done Bishop Doane in the attack made upon him by four persons in his diocese, and virtually endorsed by three of his brother Bishops, that we very cheerfully give place to the following. Indeed, were the reverse the case—did we believe the Bishop a guilty instead of an injured man—we should feel ourselves compelled to publish this communication, coming from the source it does, and bearing the initials of one who is too well known, and too well appreciated in this community, to permit his testimony to be questioned in regard to the transactions of which he treats. As we said a few days since, the only error committed by Bishop Doane has been carelessness in regard to his pecuniary affairs—an error which he does not deny, but one which other bishops and very, very many of the clergy, have not unfrequently committed, and which certainly involves no moral guilt. Then the circumstances under which the Bishop's indebtedness occurred, and the great objects he had in view, and the self-sacrificing character of his labors, should not be forgotten.—*Eds. Cour. & Enquirer.*

BISHOP DOANE'S PROTEST, APPEAL AND REPLY.

Notwithstanding your reluctance to permit the discussion in your columns of the topics embraced in the pamphlet of which the title is prefixed, I venture to claim, as one who has taken heretofore some share in the controversy now so unduly re-opened, the indulgence of a hearing.

It is now almost three years since the Convention of the Diocese of New Jersey rejected, by a unanimous vote, a resolution asking an investigation of rumors charging their Bishop with misconduct and crime. The resolution was presented by the most marking—if any of them can be considered marking—of the four individuals upon whose representations, without enquiry, so far as appears, into their character or motives, or right in any way to speak for the Diocese of New Jersey—three bishops have now thought it not unbecoming to arraign a brother Bishop—and this, too, when it is not even alleged that any offence, real or imaginary, has been committed by him since that time, and after two subsequent Diocesan Conventions have met and dissolved without any word of censure expressed or implied of their Bishop—and when in a General Convention the three accusing bishops had sat side by side with him whom they now traduce—it is the only fitting word—expressing to him no distrust, asking of him no explanation—yet all the while having, as would seem, in their hearts, and possibly in their pockets, a distilled and concentrated malignity, such as is exhibited in the joint letter, bearing date 22d Sept. last—the voice that poisons whiles it beguiles, the Pharisaic hypocrisy which salutes its victim with "art thou in health, my brother," at the moment of aiming the knife at his heart.

Upon this showing alone, it seems to me impossible for the present intervention of the three bishops. But when it is added that in the interval between 1849 and the present time large amounts of the indebtedness incurred by Bishop Doane, for a church and the schools of the church, (the source of all the difficulties,) have been paid—that the prospect of paying all was daily increasing, and that the angry feelings which had been sedulously excited, in and around Burlington had subsided, and acquiescence was general in the arrangements made for liquidating the debts and carrying on the schools successfully, when the Bishop was laboring, as he only can, in season and out of season, with most unsparing disregard of personal ease and indulgence, for the joint cause of religion and of education founded on religion—that under these circumstances, three bishops could be found to act upon the suggestion of four persons, whom, it is the best charity towards these bishops to assume, they did not know—but of whom they might assuredly upon the slightest investigation have been assured—that no one would be acknowledged by the Church in New Jersey as entitled, much less as commissioned, to speak for her, or to seek relief for her from any alleged oppression, misconduct, or criminality of her Bishop,—that under such circumstances, without further enquiry, without asking explanation of, or in any way intimating their purpose to, the Bishop, they should address to him such a letter as they did, insult him as they did, defy as they did and undervalue the unanimous voice of the Convention of the Diocese, and finally threaten him with presentment, unless a future Convention should follow out exactly a *programme* dictated by those three interlopers—and that all this should be done for the peace and honor and dignity of the Church—and in Christian meekness and charity, as it all professes to be done—this does pass, entirely pass my comprehension. But worse than all this of Bishop McIlvaine—for he certainly—it must for the honor of human nature be hoped that he alone knew that the blow which was thus struck at Bishop Doane in the name of religion, love and peace, was to follow upon him sitting at a hearth made desolate by "the severest sorrow not involving sin," as he himself so pathetically says, "which human house could hold." Bishop McIlvaine knew—for he was in Burlington last November, two months after the date of the inhuman letter which did not reach its address—why is not explained—till February of the present year—Bishop McIlvaine knew, for he received the visit of Bishop Doane, and courtesies and kindnesses were exchanged between them, and no lisp was uttered by the Bishop of Ohio, concerning the poisoned arrow he had launched, but which had not yet lighted on his brother Bishop's house or head—Bishop McIlvaine knew that the household at Riverside was then blighted by the bitterest of all calamities which can befal intellectual beings—a calamity which the Musselman treats with reverence—before which even the Pagan Indian pauses awe-struck—but which was no restraint upon a Christian Bishop!! Yet, the letter signed by Bishop McIlvaine and his associates thus concludes:—"we remain your friends and brethren in the ministry of Christ"!! Friends and brethren indeed!!

But our indignation against this cruel, unjust, unmanly and unchristian proceeding of the three bishops must not make us forget to say, that the reply of Bishop Doane to the charges of the four laymen is most conclusive. Many of the charges are proved to be utterly false—others mere repetition and surplusage for the sake of effect by swelling the number—and others again which any honest investigation would have shown to be susceptible of explanation consistent with fair dealing. The whole body of accusation when thoroughly examined amounts to this—that in his over sanguine anticipation of success in great enterprises undertaken for the good of the Church—for which personally he was to make and did make great sacrifices of time, of labor, and of means, the Bishop was disappointed—and that moneys borrowed in anticipation of future revenues were not repaid at the maturity of those debts, because the revenues were not realized.

In our every day life here, he who ventures boldly and largely in commerce and succeeds—becomes a merchant prince and an exemplar. He who with equal boldness but less success ventures and makes shipwreck—is looked upon as unfortunate—perhaps as imprudent or unskilful in the management of affairs—but is not stigmatized as dishonest.

And yet in these cases the aims and interests are wholly personal. But with Bishop Doane—the aims and interests were all public and not personal—for the benefit of others and not for his own. His position—if he could have reconciled it to his sense of duty, to be a formal incumbent of the Bishopric—performing its functions scrupulously—but doing no more might seem most enviable. With a beautiful residence, provided for his wife by the affectionate munificence of her children of a first marriage—with a noble library and tastes and capacity to enjoy it, with an income in right of his wife very far exceeding his needs or his expenditure, fitted to adorn society, and by his position and culture always welcome to the refined and intellectual everywhere—he might have performed all his duties as Bishop of the Diocese and Rector, at the same time, of St. Mary's, Burlington, without risk, without sacrifice of ease or money—without the incessant labor and wearing responsibilities which more than once have put his life in jeopardy—and without reproach, if not without envy. But not such was his view of duty. His is an earnest nature—and to earnest natures voices are ever calling, to excite them to new efforts, new sacrifices, new risks—voices which the selfish and the calculating hear not, or heed not—and cannot understand. He found the Church in New Jersey small and dwindling. He set himself to build it up, to strengthen and to enlarge it. He early perceived the need of Church Schools. He determined to establish them—if his own unwearying labors, and the application of much of his property—aided by churchmen throughout the Diocese could effect the object. He renounced leisure, the systematic culture of letters, all the elegance of literary ease—he gave up himself, his comfort, his means, and his time, to the great cause of religion and education founded on religion—working strenuously, conscientiously, disinterestedly and continuously—and at the moment almost of success, struck down by a dangerous and long protracted illness, he failed—technically and practically failed: and it is because of this failure, though every thing he had was surrendered to the creditors, and the sources were pointed out whence, with good management and fair treatment, the whole debt might eventually be paid—it is because of this failure in plans not for his own profit or aggrandisement, but for the general good, and at his own great cost and sacrifice, that he is pursued with obloquy, loaded with false charges, and finally sought to be hunted down by these "friends and brethren in the ministry of Christ."

But give to Bishop Doane—pursuing the good of others—the benefit of the rule which absolves commercial men, involved in calamity in pursuit of their own gain, from the stigma of dishonesty where there is only miscalculation, and every pretext vanishes whereby his good name has been assailed, his service to the Church impeded, and his noble nature harassed, insulted, and only not crushed, because he has within, "a living, salient spring of honorable enterprise,"—a consciousness of well-intended and disinterested effort, and a firm reliance upon the aid and protection of the Being, whose he is and whom he serves.

There may be those who would prefer to such a man so acting, and so sustained, the character, the standing, the deeds, and the name, of some one, or of all the three accusing bishops. If so, I wonder at, without envying the preference.

C. K.

Trial of the Rev. Oliver S. Prescott.

Concluded.

Fifth Day.—Wednesday, Feb. 18th, 1852.—After prayers and reading of the record, the Court decided that Dr. Vinton was a competent witness, but said they should not receive evidence as to what Dr. Croswell had said.

Dr. Vinton was then withdrawn.

Mr. Brown then said that the Rt. Rev. Bishop Eastburn was present to testify. There were reasons of delicacy against his being pressed as a witness, but he would testify unless his doing so was objected to by the respondent.

Mr. Dana regretted that the prosecution had thrown the burden and odium of objecting, on the respondent, in the presence, too, of the Bishop. The Bishop is the judge, in this case. The sentence of the Court is a mere recommendation. He passes the sentence upon an examination of the testimony. He must compare and balance the testimony. He is not a competent witness. The respondent must, certainly, object to his evidence, on principle.

Mr. Brown then moved for an adjournment to enable him to take the depositions of four ladies who had declined to attend. On Mr. Dana's motion, the names of the proposed witnesses were given.

The Court then adjourned.

Sixth Day.—Thursday, Feb. 19.—The Court assembled at 10 o'clock; after prayer, the record of yesterday was read.

Mr. Dana, then, with respect to the four witnesses spoken of yesterday, said that he had had no personal communication with them, not considering it proper that he should, but that he held in his hand written communications from them, one in the form of an affidavit, which he desired to read to the Court.

To this Mr. Brown objected.

Mr. Dana said that he had proposed to read them to let the parties summoned speak for themselves, but if no inference was to be drawn from it unfavorable to the defendant, he would state merely the fact; on Mr. Brown's statement that he did not consider himself authorized to make any inference from their act, Mr. Dana stated that they declined.

Mr. Brown then stated his wish to put some questions to the Rev. Mr. Eaton, who was present, which were answered as follows:—

I have known nothing of any persons confessing to the defendant; know nothing of his teaching or practice on the subject of confession; know nothing of his teaching on the subject of the Virgin Mary.

Mr. Brown called two other witnesses, who did not appear, and then stated that the case for the prosecution was closed.

Mr. Dana then said that the defendant did not intend to put in any evidence in defence, as he did not think himself called on to do so: that he was then prepared to argue his case, and would take the directions of the Court on the order of the argument.

Mr. Brown had admitted that the charges could not cover a time before the respondent was canonically resident in this Diocese; but now argued that proof could be offered of acts during that period.

Mr. Dana replied, denying the proposition, and citing authorities.

The Court was understood to say that the evidence must be restricted as originally conceded.

MR. DANA'S ARGUMENT.*

[The report of the arguments of both the counsel is taken mainly from the Boston Evening Traveller.]

Mr. Dana then addressed the Court on behalf of the defendant, and made a long and eloquent argument, which continued until the adjournment. He congratulated the Court on the prospect of a close of the proceedings, now that the evidence was all in and nothing remained but the arguments of the counsel previous to their decision. The trial was important. He believed it was the first trial for heresy that had ever occurred here; that this was the first occasion when a person of good character, moral life, and unblemished reputation, had been put in peril of disgrace for mere opinion. The charge was not for a mere difference of opinion; not that he held opinions differing from those of the Court; we live under the government of fixed laws, not under the tyranny of changing opinion. He had been told that it was absurd to bring a man to trial on points of doctrine; that might be in a body which had no settled standards; the Church had her authorized standards, and no man could be condemned who was not clearly proved to have violated them. But here the Court was not called to pronounce upon heresies, nor had they to determine between nice shades of opinion; sacred councils had at times, and on emergency, settled different points of doctrine; here, with the little light they had, the Court would shrink from doing so, and gladly abide by authorized standards, not feeling themselves obliged to draw any nicer lines than those already laid down. They were to draw no "narrow circle within which alone the tremulous call of orthodoxy should be permitted to vibrate." It was no question of majorities or schools, but of fixed standards. The counsel for the prosecution had stated that the defendant had been before the Court twice before, and had twice put in exceptions to the presentments against him, and from this had inferred conscious guilt and the desire to evade a trial. Mr. D. then asked whether any inference was to be pressed from the proceedings of the first trial?

Mr. Brown intended to show that the defendant had used every means in his power to evade a fair trial.

Mr. Dana regretted it, as he was thus driven into a history of the whole transaction. He had hoped that he might confine himself to the proceedings now, and might commence and end with the present transaction. He would be obliged to go into the proceedings on the two previous occasions.

The defendant, the Rev. Mr. Prescott, was a very young man, had been recently admitted to holy orders, came from North Carolina in 1848, by leave of the Bishop he continued a year in Boston without letters dimissory, and afterwards held a temporary appointment as assistant to the late Dr. Croswell.

The first presentment was made on the 17th of July, 1850. To its charges the defendant excepted. One of the members of that first Court is on the Standing Committee. The exceptions made by the defendant, the Court sustained unanimously. The defendant offered then to go to trial on an amended presentment, which the Committee refused.

Mr. Brown—That is not on the record.

Mr. Dana.—Is not the whole record of the first trial in the case? Has the prosecution put in a mutilated record to prove the respondent's fear of a trial? Do they now object to the rest of the record, which shows that he offered and they declined the contest? Does the Standing Committee, some of whom I see here about me, sanction this? Is this Court to be defrauded into a false opinion, by the hiding away of half the record?

Mr. Brown said the respondent might put in the rest, if he chose.

Mr. Dana.—No, sir I wish first to know whether you put in half the record, and argue from it what the other half disproves.

After some further remarks on each side it was agreed that the entire record should be considered as in this case.

Mr. Dana proceeded. The first record shows that Mr. Prescott offered and the Committee declined a trial on the merits. Does the counsel desire to meet us on the second trial? Is that record in the case?

The Court.—That record is not in the case.

Mr. Dana.—I am glad of it. I would gladly avoid the history of that painful proceeding.

The counsel has asked for a conviction on the ground that the respondent, by excepting to the first presentment, technically admitted the facts alleged. If this be so, why try this case at all on evidence? He has admitted his guilt, of record, the highest testimony. Why not stop here and claim a sentence?

What did he confess? The presentment was so vague, the Court unanimously set it aside.—Is it now so distinct and precise that he can be convicted on his admissions? Is it too vague for a trial, but distinct enough for a conviction? But the proposition is absurd. The Government has a short cut to success. It need only make one bad indictment to get it quashed on demurrer, and hang the party by the record. If the Court can find one lawyer of the bar of this city, (I will not answer for them *all,*) but one of the first two hundred, who will hear this proposition without laughing, I will agree to a verdict against us.

But this argument betrays the condition and objects of the prosecution.

Let us hear no more of technical defences, when we are called on for a *technical conviction.* It had been said that as man might quibble to save his life,—he had never heard that you might quibble to hang him. He would not have undertaken the defence of such a presentment; the mere labor of obtaining evidence to meet charges so vague, would be enough to prevent it; but the defendant owed it to the Church to say, that no such should be offered; that not with his assent, should it pass into a precedent; the defendant had but done his duty, and the Church owed him her thanks for having set his heel on such an act of tyranny and oppression. He had been ready for trial, he overthrew the bad presentment and asked for a good one, and was on trial now on his own application. No! the court cannot strike the defendant down by a technicality; if they convict at all, it must be on the facts.

An ordained presbyter of the American Church is not to be ruined by misplaced technical learning, misapplied in the fury of that inimitable, insatiable passion, known among psychologists as the *odium theologicum.*

Mr. Dana then proceeding to an examination of the charges.

[Mr. Brown stated that Charges IV. and V. were abandoned by the prosecution.]

Charge 1 was based on the sermon preached at the Advent and in Cambridge.

The defendant produced the sermon to the Court, and embodied in his answer the passage objected to. The charge was plainly made, had he not met it as plainly? It mattered not what the specifications were, if the charge was not proved. They did not quite understand the term religious worship, but presumed it to be akin to that paid to the Deity; he quoted from various authors as to the character of the Virgin Mary—"that the Virgin could not be too reverently regarded, so that she received not that worship appropriated to God alone." Religious worship was the charge; the answer is a denial; the only evidence, the sermon, they had laid before the Court. It was as Mr. Hoppin stated, a purely practical one. The subject matter of the entire paragraph was the Incarnation. "You can't meditate too much." On what? On the Virgin Mary? No. On the Saviour? No—but on the Incarnation. "It," the Incarnation, "is the history of a sinless parent and a sinless child." This paragraph is not on the subject of the Virgin, but on the Incarnation, which the defendant says is the history of sinless parentage and sinless birth. A transaction, a state, a result, all out of and beyond the sinful nature and condition of man! In this, he enunciated no new or doubtful doctrine. He was only alluding reverently to an admitted truth.

When we contrast the birth of the son of God with the birth of man, we call it sinless. Does any one, does the counsel for the prosecution deny it? Is not the defendant's expression strictly and technically correct? Dr. Parks was put on the stand; he asked the defendant his meaning; the defendant said he thought it plain that he referred to her maternity. Mr. Hoppin explains the matter; he tells us that the defendant preached the sermon accidentally; he was staying at Cambridge, and did not go there to indoctrinate the people; he was much pleased with the sermon, but told him that he thought the expression liable to *misconstruction.*

If 'sinless' means 'holy', free from overt, wilful sin, if it means sanctified, as was John the Baptist, from birth, we are bound to believe this of the Blessed Virgin. If it means something beyond the human, a thing not done *more humano*, the respondent was right, strictly, logically right, in applying it to the mystery of the Holy Incarnation.

When the respondent found that this phrase, logically, scholastically right, was liable to be misunderstood by general hearers, he abandoned it, for he is a teacher, and is bound to speak to the apprehension of his hearers, and not to his own, and by the mere exactness of his books.

There is no evidence, whatever, of his teaching that the Blessed Virgin is an object of worship, except what Mr. Prescott himself said to Dr. Salter. But the whole admission must be taken together. He said he used the Hail Mary in his devotions, as he would any other passage of Scripture, and that the Bishop was satisfied with the explanation. This is evidently but fragmentary. Taking it all together, it proves only that he used a passage of Scripture in his devotions, how, we do not know, but in such a manner as the Bishop did not object to. Not, of course, as a prayer to her. Devotional exercises are not all prayers. Psalms, salutations, addresses to Jacob, "seek thy face, O Jacob," to Jerusalem, anthems, all are parts of exercises of devotion. There is not a tittle of evidence that the respondent ever taught or used an act of religious worship addressed to the Virgin.

On the Second Charge, Mr. Dana quoted several authorities, to show the Doctrine of the Church on the subject of Confession.

Confession is allowed in our Church. In the Church of Rome it is required. With them it is a duty, a sacrament necessary to salvation. With us it is a privilege of oppressed souls.

On the subject of Absolution, Mr. Dana read several authorities, premising that our Prayer Book declares we differ in nothing essential, in doctrine or discipline, from the Church of England.

As to the charge of teaching the doctrine of Absolution, the respondent has fully stated his doctrines and practice. He says that he has taught that it is profitable and desirable to individuals, and allowed by the Church. We all know that there are two forms used in our ordination service—the one containing, the other omitting the words, "whose sins ye retain they are retained, whose sins ye remit they are remitted," &c. We see the words "or thus" used in various parts of our prayer book; but he never supposed that orthodoxy lay on the one side, and heresy on the other. But, in point of fact, the words, "whose sins ye remit they are remitted," &c., were actually pronounced over the defendant by the Bishop who laid his hands on him at his ordination; and he held up as a shield between the defendant and the decision of any tribunal whatever, that sentence pronounced over him by the Bishop at that most solemn moment of his life; and if this was a dead letter, the remedy was to expunge it from the prayer book, not to leave it as a trap and a snare, and then punish the defendant for exercising an authority the Church had given him. Did the Church so palter with her sons, that in her prayer book, published not one year ago, they should find her laying down that which is a heresy? Did she thus hold out a lie in her right hand? No, she was not so deceitful a mother, nor did did she so trifle with her children. This was the sentence pronounced at the defendant's ordination, but in point of fact he had not once used the power since his residence in this diocese—The defendant is charged with pronouncing Absolution contrary to the rules of his Church, and according to the forms of the Romish Church. These charges he denies entirely, and there is no evidence to contradict him; he has never done the thing *at all.* He has been here 18 months, and has not pronounced Absolution *at all;* he says so, and is not contradicted.—Will the Court refuse to believe him?

This fact alone shows that he does not hold the Romish Sacrament of Penance. There is no evidence, it will not be pretended there is, that he ever taught it.

Whatever evidence there is in this case, has been furnished by the respondent and his friends. His sermon is before the Court, his intimate friends, Rev. Dr Eaton, Dr. Salter, Dr. Oliver, and Mr. Parks have been examined, and while in some cases friends might be considered the best witnesses for the defendant, it is not so here where the inquiry has been into his private expressions of opinion and confidential intercourse. All that could be pressed on the Court came from the defendant's sermon, his answer, and his intimate friends. His answer to this charge is that it is so allowable and proper for a member of the Church to confess his sins to a Presbyter of the Church, that the Church invites and advises its members, but *does not require* them to do so; he has taught this, and no more; does the counsel object to this doctrine? will your Reverences refuse to sustain it? does not the Church so invite her members? has she a right to invite, and can she then refuse to receive?

He proceeded to ask on what grounds the defendant had been brought before this Court; why his name had gone far and wide, carrying with it the stigma of heresy; why these charges derogatory to his character had gone through the land. The charges were based on public rumor alone. The counsel had said that the clergyman pointed to by public rumor should come forward and clear up his character. He had heard, and it was a true remark, that a man could not wish worse to his bitterest foe than that his character should become the subject of public defence. He had been brought up to despise public rumor, and year after year he felt greater confidence in the maxim; and he would say to any young clergyman never to let public rumor turn him from his path, but to pursue the even tenor of his way, striving to make his principles and his life consistent, to live rumor down.

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*Since this was in type we have been promised a full report of Mr. Dana's argument, of which this is a very imperfect sketch, and shall give it separately at a future day.

Mr. Dana referred to the late Dr. Croswell, as an instance of a disregard of public rumor.—Public rumor, elevated into a temporary dignity by Episcopal adoption, and an Episcopal censure through the columns of a newspaper, (of the general and canonical propriety of which I am not now to speak,) charged the late William Croswell with practices and teachings "degrading to the character of the Church, and perilous to the souls of our people." An envenomed theological press, excited partisans, a suspicious community, repeated the cry. If ever there was a devoted victim to *public rumor*, it was he. But calmly and patiently, not in the obdurate pride that sustains the Indian at the stake, or the beggared noble in exile, but with the testimony of a good conscience, the confidence of a certain faith, with the dignity of christian fortitude, he *lived it all down!* Seven years he went in and out among us, and the daily beauty of his life made ugly and ashamed the countenances of calumny. He changed not one hair's breadth his position. He departed not in a syllable, in a step, from his doctrine or his practice. He fell at his post, with all his armor on.—At the time of the evening sacrifice, with his face to his altar, with the words of benediction on his lips, the angel touched him, and he was called away.

I had the honor and delight to be one of those who, seven years before, received him as a pastor on the day he entered this city. Seven years, to the very day, it was my melancholy, honored task, to be one of that same company who bore his body up that aisle which he had so often ascended in the dignity and beauty of holiness! I should be an unworthy parishioner and friend of his, if I permitted myself, or any such who look to me for advice, to defer one moment to public rumor, if I permitted it to be set up in judgment over the youngest or humblest presbyter of our Church. From the rector of St. Paul's Church, in a glorious sermon on the text, "the chariots of Israel and the horsemen thereof," to the poorest orphan child in the blind alley, who looked in vain for his daily returning visit, all, all rise up and call him blessed! Let us remember his life and his death, and cast away, as worse than vain, the wretched heap of stubble on which rests the whole fabric of this prosecution.

The Standing Committee should not have so far humbled themselves as to become the servants of public rumor He did not believe that these charges were wantonly made; he did not doubt that the committee had credited public rumor so far as to believe them; but their substance had now disappeared. We meet on different issues. We are called to answer charges inferred from the presentment, but not the original grounds of it. The fourth and fifth charges the counsel for the prosecution had abandoned. The defendant had come openly and fairly before the Court; he had stated his practices and his teachings; he was to be judged, not by the notions of men, but by the authorized standards of the Church. Mr. Dana expressed his sense of the attentive consideration the Court had given to so protracted an investigation He solemnly called the attention of the Court to the religious liberty allowed by the Church, up to the limits of her standards. Mr. Prescott represented here the rights of the presbyters and laymen of the Church, the liberty wherewith Christ has made us free. He had a right to differ from the Court, the Bishop, the Standing Committee, from majorities or minorities, from one man or all men, so long as he did not trespass the lines of doctrine and practice, the Church has distinctly and authoritatively marked out.

Seventh Day.—Friday, February 20.—The Court met at 10 o'clock. After prayer and the reading of yesterday's record, Mr. Brown commenced his argument. He expressed his satisfaction at the close of the trial, and submission of the question to a tribunal of the Church.—The great facts on which the question rested were at last before the Court. It is confessed on all hands that the defendant asserts his right to teach and practice confession and absolution. On this the Court is now called to decide. The defendant is deeply interested, but the Church much more so. You are to decide whether you have been mistaken in supposing, that the Church had thrown out and freed itself from the errors of Romanism. The counsel says that you are to decide not on your own opinions, but on the standards of the Church; but he referred for these standards solely to a certain class of English authors; he referred not to American writers, scarcely even to our prayer book. You are to pass on the construction of the Episcopal Church of America; by its construction the Court must be bound. On the revision of the prayer book the Church here put its construction, on points perhaps still vexed questions in England, in the most emphatic and clear manner, by striking out the doctrines claimed by the defendant, and beyond this construction the Court cannot go.

The counsel for the defendant used the terms fraud and deception towards either the Standing Committee or their counsel. He had conducted the whole trial without the control of the Committee. (The Court understood the counsel to say that the course adopted operated as a fraud, unintentionally, he supposed.)

He had used the previous presentment to show that its charges had been read to the defendant, and that he had by his answers said that the facts there were no crime, and so practically admitted them to be true. This he had put in as evidence. The counsel had stated that he had never heard of such a use made of a demurrer; if so, he had not dipped deep enough into the law of his country He had said, too, that the Bishop was satisfied with the defendant's explanations. The facts in the case showed it was not so; the presentment was five days after his interview with the Bishop. He had said, too, that the defendant now *sought* his trial. That was not so. Pressed alone by fear of degradation, he came not to seek a trial, but to evade by every subterfuge, the consequences of previous misconduct; he had adopted the practices of the Old Bailey, resorted to every art practiced by criminals to avoid punishment; he trusted he had shown that the defendant had not sought a trial, but done all in his power to stave it off.

As to the defendant's admissions, of which the Counsel spoke, he had admitted only the facts he felt must be proved, and avoided all else; as to the witnesses, they were all his personal friends, and it was somewhat extraordinary that being so, they knew so little—that to question after question the answer was, not a negative or affirmative, but "I don't remember," "I don't remember," "I don't remember;" but they had told us what they did remember, and that, with the other facts, the court had to pronounce upon.

The Committee did not institute these proceedings on public rumor. They had an interview with the Bishop; he was not allowed to say what it was. One of their number had an interview with Dr. Croswell; he had no right, under the decision of the Court, to say what that was, but in consequence of this, (to this Mr. Dana objected)—He showed that the committee had gone to original sources of evidence, and that the presentment did not rest on rumor alone.

He alluded to the length of Mr. Dana's speech, as a proof that he did not consider the defendant's case so clear as he asserted it. The case was simple, and as plainly proved as charges could be. As to his teachings, he had stated the facts, and put them on the record; he had given us the sermon, and told us Dr. Croswell's opinion. The question was, what in its ordinary sense did his language import? He told us he preached the sermon again at Cambridge. There was some discrepancy as to the alterations. The defendant said that he altered the term at Cambridge to "sinless mother of a holy child," but he had inculcated the sinlessness of the Virgin, if words meant anything, both at Boston and in Cambridge. A justification was attempted, but the explanation wholly failed. What was it?—That the language admitted another construction which he intended, the sinlessness of the Virgin as to her maternity, and that he had endeavored to prove that the mother of our Lord was not an adulteress—was sinless in her office of parent. This was an after thought, and would not sustain him. It was an uningenuous and unfair attempt to explain away what he did say. He did not doubt the sermon was written hastily; it bore the marks of haste; but he should have thought it written not in one evening, but at intervals; there were incoherences and changes of thought.

He then read from the sermon the passages leading to the phrase objected to, commenting upon it, and asking the Court's careful examination, of it. The defendant had used the term Mother of God, one used in the Romish, seldom in our Church. He commented on the fact, that the sermon had been copied, the Court knew not how far it had extended, and the defendant was thereby then preaching its doctrines.

As to the charge of addressing prayers to the Virgin Mary, he admitted that he used the Hail Mary in his devotions, he said as any other portion of the Scriptures; but the fact of the use was proved. He said that he made such explanation as satisfied the Bishop; but was that the question here? The only question was on the facts in the presentment; and the facts being admitted, did they come within the charges?—This use of the hail Mary was contrary to the rules of the Church. He referred to the Prayer Book, Article 22; Burnett on the articles, page 324, on the same subject.

He was charged with teaching Auricular Confession, and did not deny it. The term was well understood, and if the defendant will not understand it, he had better return to his seminary or elsewhere. He said that he had a right to teach what the Church recommended, but did not enforce confession. The facts are before the Court, and they are to tell us whether the confessional still exists, or whether it was not one of the corruptions thrown off by the Protestant Church.

The Court asked Mr. Brown to explain his views, of the confession he had stated to be allowed in the Church.

Mr. Brown referred to the Prayer Book in proof of his view, and which we understood to be a denial of any confession but to the Almighty, or to man as man, not as priest. We have proved his practice of this confession to November, 1849; he admits it, but only prior, as he says, to his canonical residence; but if he had practiced it before, had he ceased to practice it then. Did he not tell Mr. Hoppin that he could not live without it. He did not know when, nor to whom, he practised it, but submitted that on this evidence the 2nd charge was fully proved. The Court would send a thrill through christendom if its decision should go abroad that the doctrine of the confessional was an open question, and that the confessional might again be raised in Protestant America. He left the matter as fully established that the defendant had preached auricular confession, and that the standards of our Church repudiated it.

The 3d charge was closely connected with the 2d, it was that of Absolution, that he had taught that Priestly Absolution in connection with and upon Auricular Confession was allowable and advisable. The counsel had conceded this. This, with the other questions, was to be passed upon. If the Church should decide that this was the doctrine of the Church, it would cease to be a Protestant Church. There was not in the Prayer Book a syllable that supported the defendant's construction; wherever it was so in the English Prayer Book, it had been expunged in the American. On the passage in the ordination Service, on which the defendant relied, he would not comment; on the subject volumes had been written. What was the construction of the American Church? Wherever any passage occurred which could support the doctrine of absolution, they struck it out of the Prayer Book. We have his practice up to a certain time, and no answer as to time subsequent. He states absolution to Dr. Forbes at a previous time, but said nothing of his practice at the subsequent period, to which the charge related. He admits teaching that absolution was allowable and desirable, and confesses the practice up to a certain time, maintaining an ominous silence as to the time subsequent. If it were to be pronounced an open question, on the Court rested the responsibility. If the defendant were convicted, he could return to the truth. If the Court restored the confessional, with all its consequences, these consequences would continue when they had passed away. There were three charges, that the defendant had taught the Virgin Mary to be an object of religious worship; that he had taught the doctrine of auricular confession to be proper, allowable, and profitable; and that he had taught the doctrine of absolution upon and in connection therewith to be profitable and allowed by the Church. On these questions he asked their serious consideration and solemn decision. He called on their Reverencies to put a stigma on these mistaken opinions of an unsound Presbyter. He called on them in the name of the Church, to set their mark on this fault of an erring son.

After the close of Mr. Brown's argument, which occupied several hours, the Court adjourned.

The Court had several sessions for consultation, and finally came to the following decision.

[COPY.]

The Court in stating their decision upon the several charges contained in this Presentment made against the Rev. Oliver S. Prescott, dated March 3rd, 1851, regard it proper to say, that they have acted in strict conformity with the canon which requires them "to consider deliberately the evidence." In the responsible office which they now fill, they know nothing but what is proved or admitted. To everything else justice requires that they should shut their ears, as something which, whether in favor of the respondent, or against him, can equitably have no influence. The simple and only question before them is, does the evidence establish the charges? To this question they now proceed to reply.

The Court rule, that the first charge is not sustained.

They also rule, that the second charge is not sustained, inasmuch as the only evidence of what is therein alleged against the respondent, goes to show, that the confession which he admits to have taught, as allowable and profitable, is not "auricular confession" according to the meaning of that expression in our standards, but only such confessions as may be contemplated in one of the exhortations of the Communion office, and therein declared to "tend to the quieting of one's conscience, and the removal of all scruple and doubtfulness. The Court, however, while admitting that the language of said exhortation, may bear the construction which respondent has given to it, yet cannot allow that it admits confession, even in that humble sense, as a habit.

The Court further rule, that the third charge is sustained, as to the fact of respondent's having taught what is not allowed by the Church, but not as to the nature of the offence, which that fact is alleged to prove. By respondent's admission "he has taught and inculcated that a Priest of the Church has authority to pronounce absolution to persons who truly confess their sins and are penitent; and that said confession with contrition, and such pronouncing of absolution, are profitable and desirable to individuals, and allowed by the Church." The absolution here spoken of is plainly *private* as it has reference to "individuals." The Court know of no authority to justify the claim here made. The respondent rests this claim upon "the sentence actually used by the officiating Bishop at his ordination:—"Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: And be thou a faithful Dispenser of the word of God, and of his holy Sacraments: In the name of the Father and of the Son, and of the Holy Ghost. Amen." From these words, he derives the right to pronounce private absolution to all persons who truly confess their sins and are penitent. But if they were designed to confer this right, why should our Prayer Book specify the *times* when absolumay be used in *public*, and limit, its use in *private*, to the simple case of a criminal who, "on confession of the sin for which he is condemned, shall have declared to him the pardoning mercy of God, in the form which is used in the Communion Office"! Manifestly, the limiting its use to a particular time, implies that it is not to be employed at any other time. Otherwise, why this limitation! The Court grant that private absolution to those who have opened their grief to some minister of God's word, is recognized in the English Prayer Book, where in the exhortation to the Holy Communion, we read "that by the ministry of God's holy word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience," &c. But how can this be regarded as authorizing the practice of private absolution in the American Church, when it is remembered that, in her own Prayer Book, she has struck out these words relating to absolution, though she has preserved all the rest of the exhortation? In what more decided way could the American Church have shown her rejection of the practice, than by thus rejecting the words which may be considered, whether justly or unjustly, as authorizing it in the mother Church? Are we to predicate the same of what she has retained, and of what she has rejected from the English Prayer Book? Are we, e. g., to say that the use of the Creed of S. Athanasius, although left out of the American Prayer Book, is just as much authorized with us, in celebrating public service as if it were preserved there? The Court, therefore, conclude that the practice of private absolution is not sanctioned by the American Church, and that in teaching it to be allowed by said Church, respondent has gone contrary to her mind and practice.

But is this heretical doctrine? Admitting that he has done this, is he liable to so grave a charge? He has inculcated what is not sanctioned, by the American Prayer Book, except in a single and well defined instance; and is sanctioned by the English Prayer Book, only with certain limitations; to wit:—in the order for the Visitation of the Sick, and in the exhortation to the Holy Communion; in which latter place, however, it is not permitted as an habitual custom, but only under circumstances definitely pointed out. Judging, then, by this latter authority, his admission, though capable of an unexceptionable meaning, is yet liable to an interpretation which is justly condemned, and still more so, if the former authority is to be our guide. While, therefore, the Court do not feel authorized to pronounce the respondent's depar- from our standards, an actual heresy, they are prepared to declare it an irregularity, and one which as a true and loyal son of the Church, he is bound instantly to reform. The Court feel called upon, moreover, to express their conviction, that it is a very dangerous irregularity, on account of its close connection, in respondent's admitted teaching, with contrition and private confession. Were these all introduced and practiced, as a part of the authorized discipline of the Church, we should have the substance of the Romish sacrament of Penance, without the name. It is true, that respondent inculcates these, not as necessary or binding, but optional with the penitent. But what is in itself dangerous, is none the less so, because we voluntarily expose ourselves to its influence.

For the fourth and fifth charges no evidence was produced.

In view of the foregoing decision, the Court proceed to state the Sentence which they recommend: to wit: That the respondent be required, within ten days from the date of this instrument, to furnish to the Bishop of this Diocese, a written certificate, in the form appended, of his readiness to renounce the claim and the practice of private absolution, except in conformity with the order in our Prayer Book, for the visitation of prisoners, or in the contigency that might arise in the administration of the communion to one sick with a contagious disease, and on his refusing to comply with this requisition, that he be suspended, until such certificate be furnished, and that the act itself of giving said certificate to the said Bishop, shall terminate the suspension.

The Court rule, that the following be the form of the certificate:—"I, the Rev. Oliver S. Prescott, Presbyter of the Protestant Episcopal Church, in the Diocese of Massachusetts, do hereby, *ex animo*, promise hereafter to refrain from teaching and inculcating that a Presbyter of this Church has authority to pronounce private absolution in connection with and upon confession, and from the practice of the same, except as it may be necessary in the office for the visitation of prisoners, in which a prescribed form is provided, or in the contingency that might arise in the administration of the communion to one sick with a contagious disease."

Jno. Wayland, D. D., Pres.
Jos. H. Clinch.
Isaac W. Hallam.
George Packard.
E. F. Slafter.

Boston, Mass., February 27, 1852.

In pursuance of this decision, the following requisition has been made on Mr. Prescott:

Boston, Feb. 27; 1852.

To the Rev. Oliver S. Prescott, Presbyter.

Rev. Sir, The Court convened for your trial, on certain charges preferred against you, in the Sunday School Room of Trinity Church, on Tuesday, the 19th day of February, 1852, have delivered to me their decision, together with a statement of the sentence which they recommend, to wit, "That the respondent be required, within ten days from the date of this instrument, to furnish to the Bishop of this Diocese, a written certificate in the form appended, of his readiness to renounce the claim, and the practice of private absolution, except in conformity with the order in our Prayer Book for the visitation of prisoners, or in the contingency that might arise in the administration of the communion to one sick with a contagious disease, and on his refusing to comply with this requisition that he be suspended until such certificate be furnished, and that the act itself of giving such certificate to said Bishop shall terminate the suspension."

The Court have ruled that the following be the form of the certificate.

[Here follows certificate as above.]

The date of the decision and statement of sentence delivered to me by the Court is February 27th, 1852.

In pursuance of the above recommendation, I hereby require you to furnish to me a certificate in the form above written, within ten days from the 27th of February, 1852.

(Signed,) Manton Eastburn,
Bishop of the Protestant Episcopal Church in the Diocese of Massachusetts.

To this requisition Mr. Prescott has made the following excellent reply. We publish it with much pleasure. Most important principles are brought forward and reasoned out with great force and precision.

Rt. Rev. Sir,

This being the last day allowed for the performance of the sentence passed upon me in your communication of the 27th ult., it seems to me proper that I should state to you the reasons which compel me to decline compliance with its requisition, and ask your attention to those objections to its validity which to my mind seem conclusive.

By both the General Constitution (Art. 6), and our Diocesan Canon of 1846, the only sentence I can know is that which you pronounce. The finding of the Court is as you rightly say, only a recommendation. The only sentence you have pronounced is that in your letter, to wit: "In pursuance of the above recommendation, I hereby require you to furnish to me a certificate in the form above written, within ten days from the 27th day of February, 1852." The certificate referred to is a promise that I will now, and in all future time, *ex animo*, adopt, and follow, a certain construction of the Ritual drawn up by the Presbyters who composed the Court. Both in the finding of the Court and in your letter this requisition is set forth in mandatory terms, as a decree or sentence, and is, as I said before, the only sentence pronounced upon me.

The Canon of 1846 says, "the Bishop shall pronounce such *canonical sentence*, as shall seem to him proper." Allow me respectfully to ask if this is a "canonical sentence"? I have searched in vain, and so have many of my friends, here and elsewhere, for any authority or precedent for such a sentence. The Diocesan Canons prescribe no sentence. The General Canons allow of but three sentences, either for a Bishop or Presbyter, viz: Degradation, suspension, and admonition. (Const. Art. 6, Canon 37 of 1832, Canon 3 of 1844, §5.)

Independently of the want of canonical authority, the objections in reason and good sense to this kind of sentence seem to me insuperable. If the requirement can be made in this case, it can in all other cases. And the Court might on the same principle have required me to subscribe to their interpretation of the doctrine as to the nature of the Blessed Virgin and as to the 39 Articles. Clergymen in times of party excitement, or of well or ill-founded apprehensions, may be presented for heresy or irregularity, and be required to subscribe statements of doctrine, or constructions of the Prayer Book, with promises to adhere to them, at the will of the several Courts and Bishops. These may at different times, and in different Dioceses, very much conflict with each other. A clergymen may be presented for doing what, during his residence in another Diocese, he was compelled to promise, of record, he would do, and for not doing what he promised to refrain from doing. The doctrine and discipline of the Church would not only be conflicting, but its clergy would be bound by obligations, unknown and unprovided for by the Church.

It is an entrenchment on the liberty of a clergyman. He must construe the Ritual with the best light he can get, must submit to authority, and even to punishment, for conscience's sake, against his own opinion; but he can never be required to subscribe to any man's statement and to promise to abide thereby.

This particular certificate is especially objectionable, for it does not stop with requiring a profession of my present belief, but requires me to keep the same forever. If I now thought the certificate a correct exposition of the Ritual, I might not so think a few years hence, and my next Bishop might not. What then becomes of my Ordination vows? I should be violating them, in adherence to this promise.

To illustrate the danger of this practice, it is pretty evident that the Court when drawing up their decision, thought there was but one allowable case of private absolution. On coming to the sentence, a second seems to have occurred to them. On a more careful examination, a third may perhaps be found. I am told, and I have not the authority now by me, that Bishop White considered that a Presbyter might in his discretion administer the Holy Communion, including the Absolution, to a sick or dying person, even if there was strictly no contagious disease, where it was impossible to procure a person to commune with him. May not the Rubric in the Office for the Visitation of the Sick, preceding the words "Unto God's gracious mercy," be considered as authorizing the use of the Absolution? But I only put these as illustrations. Suppose a third case, not thought of by the Court and not included in my promise, should arise, and I should be called upon to act, and should be satisfied by the best authority, and my Bishop should approve, what should I do?

These cases show the danger of setting up the traditions of men instead of the authorized teachings of the Church, making her voice uncertain, discordant, or of none effect.

Yet I will frankly say to you, that if I could now subscribe this certificate, *ex animo*, (as to which I am not called upon to give any opinion) I should deem it my duty, at every personal hazard, to meet at the threshold, this first aggression upon the rights the Church gives, and the duties she enforces on her sons. If I am called, thus young, to suffer in such cause, I trust I am prepared for the issue.

But, Rt. Rev. Sir, I have other objections to this sentence, which, after careful consultation with my friends, whose opinions are entitled to weight, I think it my duty to urge upon your attention. I feel, too, that I am less a trespasser, because, as your sentence bears date the same day with the decision of the Court, it is not improbable you may not have considered the subject in certain lights.

Would any sentence whatever, be legal in this case? The Court acquits me, expressly, of heretical teachings There was no evidence to show, an *act* of irregularity. If guilty of anything, it is of having claimed the right to do an act, which, if done, would be an irregularity. All the proceedings against me are under the Diocesan Canon of 1846. Whatever may be claimed to be the inherent, judicial powers of a Bishop, or the legal and moral duties of a Presbyter, these proceedings are solely under that Canon. That Canon authorizes trials for those offences only for which a clergyman is liable to be tried, "by the laws of the General Convention, or of this Diocese." This Diocese has no laws on this subject. Is the offence, then, of which the Court convicts me, one for which I am liable to be tried "by the laws of the General Convention?"

I do not hesitate to express my entire conviction, upon the best advice I can obtain, that it is not.

The General Convention has made a clergyman, of whatever order, liable to be tried for but three classes of offences, (Const. Art 6, Can. 3 of 1844, Can. 37 of 1832) immorality, heresy, or violations of the Constitution or Canons. (The latter of course carries with it the Rubrics.) The offence of which I am convicted, if of either of these classes, is of the latter. But I have not violated a Rubric. I am found guilty of having claimed or taught a construction of a Rubric, which, in the opinion of the Court, would, if carried into effect, be an irregularity. If I teach a heresy, I am liable. If I violate a Rubric, I am liable. But if I merely hold, or teach, or claim a wrong construction of a Rubric. (not being a heresy) I am not liable to be tried "by any law of the General Convention." Suppose a clergyman should claim the right to omit the Commandments on Sunday, or the Litany on Wednesday, or to use the Creed of St. Athanasius, without doing it, could he be tried by any law of the General Convention? To my mind this objection is unanswerable.

My next objection is that, even if the offence of which I am convicted were triable, it is not the offence for which I was charged, or on which I demanded a trial. I was charged with teaching and inculcating heretical doctrine on the subject of Absolution. I objected to the charge as vague, but the Court sustained it; upon the statement of the Church Advocate, and their own interpretation, that it charged, in substance, a heresy of the nature of the Roman Sacrament of Penance. The finding of the Court shows that they did not consider me guilty of the thing charged. The charge is not sustained "as to the nature of the offence the fact is alleged to prove," and proceed to acquit me of the heresy charged. I respectfully submit that the rest of their finding is what the lawyers term extra-judicial, or *obiter dictum*. So clear was this state of the case at the trial, that my counsel did not argue, nor cite authorities to the point of irregularity under this charge. It was not considered as an issue in the cause. It is I trust unnecessary for me to argue the points that I can only be convicted of the thing charged, and that even if a specification be proved, it goes for nothing unless it proves the charge under which it is ranged. These are axioms. If I am to be tried for this claim, let me be presented and charged accordingly.

But has the Court found me guilty of anything whatever? The Diocesan Canon of 1846, sec. 7, expressly requires the Court to "state distinctly whether the accused is guilty or not guilty of such charges respectively.—Has the Court distinctly found me guilty of the charge? Is not the verdict at most one of not guilty of the charge, but guilty of something not charged, but connected with the subject matter of the charge? Suppose a man indicted for larceny, and the Jury should be satisfied that he took and used the thing illegally, but that it was not theft, and they should find that "the charge is sustained as to the fact of the prisoner's having done what he is not allowed to do by the law, but not as to the nature of the offence which that fact is alleged to prove."—Being bound to say distinctly, guilty or not guilty, would not this be a verdict of not guilty of larceny, but guilty of a trespass? and would not the defendant be discharged?

Moreover, even as to this claim the Court refers to, have they distinctly found me guilty of that? They say my claim, "though capable of unexceptionable meaning, is yet liable to an interpretation which is justly condemned." They do not find me guilty of the latter interpretation, but as my claim is liable to it, they think I ought to renounce it. To pursue my former illustration, suppose an indictment for theft, the Court should say that the defendant did not steal the thing, but had claimed a right to take and use it when he pleased; that this claim was capable of an unexceptionable meaning, but was liable to be interpreted as a claim of a right to commit a trespass, and should require the defendant to renounce that claim, and if he did not, to go to prison. Or, to bring this nearer home, suppose I had been presented (as a Presbyter may be) for larceny, and a sentence in the very form of this had been given by the Court, would you not have treated it as either an acquittal, or at least as void and illegal? The tenderness of a common Law Court would, I am told, treat it as an acquittal, and not permit a new trial for the larceny.

There is a single objection further. I have not had the ten days the Court allowed me.—Your sentence was not left at my lodgings until late in the evening of the 28th ult. In point of fact neither I nor my proctor knew of your sentence until the morning of the 29th. But if I had implied notice late on the 28th, it makes your sentence *ex post facto*, and more severe than that of the Court. I also question whether this mode of communicating the sentence is such as the Canon requires.

As the Church has provided no regular course of appeal from your decision, and as the case involves new and important principles of law, deeply affecting the rights and duties of Clergymen, I beg you will give this letter your careful consideration.

Oliver S. Prescott, Presbyter.
Boston, Feb. 8th, 1852.

P. S.—I don't know that it is necessary for me to add, that I expect this to be preserved on the files of the Diocese. O. S. P.

Communications.

For the Churchman.

Trial of Bishops.

The Church in the United States is composed of as many distinct, independent and sovereign Dioceses, as may exist at any one time. In all ages of the Church throughout the world, these Dioceses were accustomed to meet in Councils or Synods, which were denominated *Provincial* or *General*, as they might comprehend the Bishops of a particular country or district, or the Bishops of the whole Christian world. *Provincial* Synods are familiarly known in Ecclesiastical history. In England, the houses of convocation were a species of provincial synods: the convocation of Canterbury, representing the Province of Canterbury: and the convocation of York, the Province of York. In these provincial synods, indeed in all the early councils, the equality of Bishops and dioceses was admitted. The Bishop of the mother city was no higher in rank or power than the others: simply from his position, he was allowed a certain pre-eminence in dignity, with the appellation of Patriarch or Archbishop. Such Bishop was simply Primus inter pares. To this there was no exception until the unfounded pretensions of the Bishop of Rome, and her schismatical intrusion into the dioceses of other Bishops, produced confusion, and a departure from the ancient usages. The Church in the United States being politically separated from the mother Church in England, and existing in independent and distinct dioceses only, naturally adopted the ancient usage of provincial dioceses. The General Convention was the offspring of this procedure.

This General Convention was organized by the formation and adoption of a constitution. From this it derives its powers. Whatever may have been the power or authority of a provincial council, the Church associated under the name of "The Protestant Episcopal Church in the United States," is not bound by them. Their constitution has defined and limited the powers of the General Convention. No powers can be exercised but those which are found therein. If there be found any individuals who hesitate at admitting the correctness of the observations relating to councils, there will not be found one who will deny that the General Convention derives its powers from the Constitution, and no where else. If the General Convention inadvertently or hastily may have assumed powers, and passed canons not authorized by the constitution, those canons are simply void. This cannot and will not be denied. The only question is, who shall decide such inquiry when it may arise? The answer is plain, there being no general tribunal, no designated body to determine, every diocese may and must determine for itself.—Should a diocese repudiate a canon for such a cause, it does not become contumacious: it cannot be proceeded against. It cannot be refused a seat in the General Convention. Such difficulty can only be reached, if it can be reached at all, by the 9th Article. The meaning of that Article is not very clear.

By the 4th Article of the Constitution it is provided that "every Bishop of this Church shall confine the exercise of his Episcopal office to his proper diocese," unless he be requested to perform an Episcopal Act in a Church destitute of a Bishop. By this article, the Church guards against the intrusion of one Bishop into the diocese of another.

Article 6, provides that the "*mode of trying* Bishops shall be provided by the General Convention."

This *mode of trying* may easily be provided without infringing the spirit of the fourth Article, interdicting intrusion. This *mode of trial* has been provided in canon 3d of 1844, with the addition of some other proceedings. The Canon provides that the *trial* of a Bishop *shall be on a Presentment*, made by the diocese of a Bishop, "or by any three Bishops of this Church." The Canon distinguishes between a *Presentment*, and a *Trial*. The distinction is correct. The General Convention has no power to prescribe the mode of presenting: it can only prescribe for the trial. It can lawfully say, as it has said, we will not allow a Bishop to be tried, unless two thirds of each order in his own Convention request it: and we will not provide for his trial on a less well weighed presentment; but they cannot introduce a foreign body into his jurisdiction. If it be lawful for them to allow any three Bishops to present, it is lawful for them to allow any three Priests, or three Deacons: nay, if such be their authority under this Article, what prevents them from authorizing any individual, Papist or Jew, Mohammedan or Mormon, from presenting any Bishop of this Church? The conclusion is monstrous: it is no answer to say that the supposition is extravagant. The supposition is natural: the case is fairly put. There is no magic in the number three: *one* Bishop may have been named as well as *three*: and three priests may be presumed to be as discreet as a single Bishop. The truth is, no such power exists in the Convention, and it is well it is so: and it would be well that the errors already committed should be acknowledged, and the Church saved from the frightful consequences which may arise from this unfortunate, and unauthorized Canon.

It is true this Canon has been acted on more than once; but the commission of an error will not justify persisting in it.

The above observations, it will be manifest, have reference to the present position of affairs in the Diocese of New Jersey. In regard to her own concerns, New Jersey has a right to act: and no human power, not even the General Convention, can interfere in her concerns, except as far as it may be authorized by the Constitution. The Constitution (Art. 6) confers the power of providing the *mode of Trial*: but not the mode of *presentment*. They are essentially distinct.

Let it not be thought that these remarks are made with any bias in favor of the Bishop of New Jersey, or any unfriendly feeling towards the three prelates who have stirred the matter. They arise from an apprehension, I may say a foresight of the evils which threaten the Church, should this unhappy clause of the Canon be maintained. In this Canon there is no definition of offences for which a presentment may be made; nor any limitation or restriction whatever. A mere difference of opinion may be construed to be an offence. That which is a virtue in New York, may be esteemed a crime in Ohio; and a laudable practice in Virginia may be an odious offence in Maine; a conscientious conviction in one Diocese may be a heresy in another.

Should this Canon be resisted, as sooner or later it most assuredly will be—nay, probably in those very regions where now it is now most upheld—any attempt to support it by a sentence of contumacy will be wholly unavailing. For if a Diocese uphold its Bishop on such grounds, in a case of doubt, it may produce a disruption of the Church for a time, a breaking up of the Convention, but it will most assuredly not produce the overthrow of the Bishop. I hope that this matter may be seriously pondered while it is yet a theory; that no three Bishops will be found before the sitting of the General Convention to push a very dubious power to a very extravagant length; and that the General Convention itself will cause such a critical revision of its loose and inaccurate Canons, as will reduce them strictly within constitutional limits. B.

For the Churchman.

"Memories of the Great Metropolis."

Mr. Editor,

As the season is approaching when those who contemplate visiting Europe are making their preparations, I hope I may be allowed to call the attention of your readers—England-wise inclined—to the admirable volume whose title is given at the head of this communication. It is the production of Mr. F. Saunders, a gentleman well known in the literary circles in our city, and every way fitted to make an accurate, tasteful, interesting volume on the great metropolis. The book is beautifully got up, is of a convenient size, and abounds in just the sort of information that a stranger in London needs; and under its pleasant guidance the tourist can spend his time not less profitably than agreeably in visiting the multitude of objects and places in that vast capital of the Bristish empire. The wood engravings are also numerous, suggestive and to the point, and altogether the book is well worthy a place in the library of a stayer at home, as well as the traveller across the broad ocean. Knowing the author well, and esteeming his labors worthy of high commendation, I venture to ask of you to insert this communication.

Respectfully yours, A. M.
New York, March 8th, 1852.

THE CHURCHMAN.

NEW YORK, MARCH 20, 1852.

Volume Twenty-Second

Commences with the present number.

Subscribers indebted for the past and preceding volumes, will confer a favor by forwarding the amount due without delay, or paying it to our agent (if any) at their places of residence. Agents having collections in hand are requested to remit the same, whatever the amount.

The bills for the present volume will speedily be made out and forwarded. It is desirable to receive them at an early date.

New York, Feb. 28, 1852. tf

Diocese of New Jersey.

This week witnesses one of the mommentous crises that have ever occurred in the American Church. A sovereign and independent Diocese in the Ecclesiastical Confederation, assembles in Convention to protest against the unwarranted and audacious intrusion of three Bishops, who have taken on themselves to command its Diocesan, to convene a special convention for certain purposes mentioned in their letter, and to tread, without deviation, in the steps which they have marked out. The dictatorial menace has been met with stern defiance, by him to whom it was addressed, and an appeal has been made to the other Bishops of this Church, and to those of the Reformed Catholic Church throughout the world, against this daring invasion of the rights of one of their order. So far it is well. But the rights of the clergy and laity of New Jersey are also involved in this assault upon their Bishop, and this assumption of ecclesiastical authority over them: to them it appertains to resist boldly and decisively this portentous abuse of the terms and wording of an ill-considered and oppressive canon, and to protest in indignant tones against the most daring act of spiritual usurpation, that has ever disgraced the annals of the Church in this country. We do not doubt the result. We rejoice in the conviction, that the voice of the Church in New Jersey will be uttered in a manner worthy of itself and of the occasion.

It is a happy omen that the language of rebuke has not been confined to the religious press. The secular journals have also spoken loudly in condemnation of the act of the "semi-papal triumvirate." We have copied on the first page, an able and noble-spirited communication from a gentleman of high literary and social standing, whose initials speak for themselves. It is common for certain journals calling themselves religious (!), when they have marked their victim and shown their determination to run him down, to defame and blacken the character of those who disapprove of the attempt and offer reasons against it, in order to destroy the influence of what they may allege in defence of the assailed. They are always ready to raise the cry of "insensibility to moral delinquencies," and with the Pharisee thank God that they are not like to these miserable Publicans. But we defy one of this class to make such a charge against the writer of the piece we have quoted. However unscrupulous, disingenuous, and base-minded he may be, however ill fitted by character and education to appreciate aught that is refined, generous, or honorable, however accustomed to fiction for faction's sake, to substitute invective for argument, and railing and abuse for truth and fact, he will in vain essay his arts, or give loose to the bitterness of his nature in this instance. The writer has approved himself in other days no blind supporter of episcopal power, no implicit obeyer of prelatic mandates. He has also the fullest opportunities for knowing all the facts connected with this painful subject. With the more effect then does he now proclaim the unbiassed convictions of his mind, and lend his powerful aid to repel the torrent of calumny and reviling, which seeks to sweep away the character and reputation of a Bishop in the Church of God. Severe as is the castigation, and scathing the exposure, of this act of the "triumvirate," it must be confessed that it is richly deserved. When we behold such claims and such acts, we may well allow that it is a time of "novelties which disturb our peace," of reckless lawlessness and wanton usurpation. Would that these unwarranted invaders of other men's charges, and these officious obtruders of advice and counsel, unsought for by those to whom it is addressed, would remember the GOLDEN RULE, and do unto others as they would be done by. Perhaps great gain might result to them, in an increase of the Christian graces of quietness and humility, and great benefit to many a Diocese, in being permitted to attend to its own business in its own way.

We come now to another part of the transaction, the character of the charges. The recklessness with which they have been got up is continually developing itself. We have mentioned that these were satisfactorily answered by Bishop Doane in his pamphlet: his declarations have, in some instances at least, been corroborated by the unsought testimony of disinterested witnesses. A *Pastoral Letter* has been issued by the Rev. Alfred Stubbs, of Christ Church, New Brunswick, to his congregation in relation to the first of these charges—a charge which no doubt, in the minds of the Episcopal trio, was powerfully instrmental in producing the conviction of "great guilt." We give it entire, that our readers may understand more fully the nature of the calumnies so venturesomely made and so credulously swallowed.

PAMPHLET.

EXTRACT from Bishop Doane's Protest, Appeal and Reply—p. 26.

"As little does the undersigned admit the justice of the complaints of the four laymen, that he has avoided, or has not invited an investigation; and that he has been silent under reproach. He never has avoided an investigation. Why should he invite an investigation? He was satisfied with his own sincerity and honesty. His diocese was satisfied. His friends everywhere were satisfied. Why should he not keep silence under reproach? He considered who reproached him. He considered how they did it. He was willing to let Shimei curse. For silence, he had David's pattern—"as for me, I was like a deaf man, and heard not; and as one that is dumb, who doth not open his mouth. I became even as a man that heareth not, and in whose mouths are no reproofs"—and the pattern of the Lord of David, "who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." Who will say that he was ever, heretofore, so charged, that he could answer? Who will say, that now, three responsible persons adopt the charges, even of four, and they such charges, he has delayed to answer? To all, and singular, though false, calumnious, and malignant, he now addresses his reply. And he can truly say, with the three holy children to the king—"We are not careful to answer thee in this matter." To such charges so sustained, it gives him no concern to make reply. The Lord judge between him and them, who have so shamefully entreated him!

CHARGE I.—Obtaining money under false representations, or false promises.

SPECIFICATION.—He obtained money, amounting to $1,000, of the Rev. Alfred Stubbs, Treasurer of of the Society "for the Promotion of Christian Knowledge and Piety," under a representation or promise that he would give safe and ample security for the same; and he has not returned the money, nor given security therefor.

To the Members of Christ Church, New Brunswick.

BELOVED BRETHREN AND FRIENDS:—Notice has been already given you of the call of "a special convention of the Church in this State;" and you have doubtless read "Bishop Doane's Protest and Appeal, as aggrieved," by three of his Right Reverend Brethren, and his "Reply to the false, calumnious, and malignant representations" of four laymen of this Diocese, who have preferred charges against their Bishop, and requested the Bishops of Virginia, Maine, and Ohio, to "make inquiry into the truth of reports in relation to him, in order that they may determine whether it may not be proper to institute a trial."

It probably struck you with as much astonishment as it did myself, to find my own name mentioned first in that list of charges, wherein Bishop Doane is accused of "obtaining money from me, under false representations, or false promises."

As you are, I am persuaded, deeply interested in my personal welfare, as well as in that of your Bishop, it is due to you, not less than to him and myself, not to speak of the Church, in which he holds so distinguished an office, that I should publish a correct statement of the facts in this case, lest, by my silence, I should seem to acknowledge the accuracy of the charge. You may then judge for yourselves, with what truth it has been asserted, that Bishop Doane obtained money from me, "under false representations, or false promises."

In the month of October, 1848, I received from the former Treasurer of "The Society for the Promotion of Christian Knowledge and Piety," whom I had been chosen to succeed, the sum of $1,000. It was my duty to invest that money on good security, at legal interest.

As the Society was organized for the purpose of promoting "Christian Knowledge and Piety" in the diocese, it occurred to me that its funds could not be applied to better use than to have them invested in such a manner as would at once secure the principal and interest, and further advance the beneficent object for which the association was formed.

The Bishop, I knew, was engaged, heart and soul, in the great work of Christian education; it was equally certain that funds were necessary for the successful accomplishment of his noble design. Of my own accord, therefore, I offered him this money as soon as it was received, telling him, at the same time, that I preferred he should have it, on condition of giving me proper security. He thanked me for my kind consideration, but declined receiving the money until he had the opportunity of a night's reflection. The next morning, he said he would take the sum which had been offered; and immediately wrote a receipt for the same, accompanying the receipt with a promise that he would give me "satisfactory security without delay." Accordingly, soon after his return to Burlington, he sent me his Bond, with *a power of attorney attached*. This, as is well known, authorized me, by a summary process of law, to enter judgment at any time after the day of payment mentioned in the said bond or obligation, which was thirty days, and instantly recover the money loaned.

Now, observe, the Bishop made no representation to me of any sort. I asked for none. I did not stipulate with him for any particular kind of security. I did not say what would, or would not be deemed by me *satisfactory* security. It would have been better for him and myself had I done so; and here I may have laid myself open to the charge of culpable neglect. But let it be remembered, that I, a presbyter of the Church, was dealing with my Bishop, in whom I had implicit confidence. I did not suspect him then, any more than I do now, of falsehood or fraud; neither of which has he committed. At the time this security was given, it was unquestionably good. I did not, however, feel perfectly satisfied with it, as in case of a change in his circumstances, it might not prove available, and I determined to acquaint the Bishop with this view of the case.

As he was then engaged in visiting a distant portion of his diocese, and there was no need of pressing the matter, it was suffered to rest for a few months; but early in the January following, I addressed him on the subject, and requested that other arrangements might be made.

While on the way to put this letter in the post-office, a gentleman of the city informed me that Bishop Doane was dangerously ill, and supposed to be in a dying state. Of course, the letter was not sent, but retained for a more suitable season. Ere the Bishop had sufficiently recovered to attend to business, unexpected circumstances rendered it necessary for me to visit the West Indies; and during my absence, his failure unfortunately occurred.

Immediately on my return, the leter which had been written some months before, was forwarded to the Bishop, acompanied by another, in which he was urged to relieve my mind from anxiety relative to this business. He replied in these words: "The bond which you hold, at the time it was given, was, I believe, a competent security for the money. Such security is often given and received in this part of the state. I do not know that it is not throughout the state. The course of events which followed my severe and dangerous illness has changed the character of the security. At the same time it has put it out of my power to substitute another. You will not infer that I regard the debt as in the slightest degree endangered thereby. It is of that sacred character which demands, and will receive, the earliest liquidation." This letter was dated July 12th, 1849. Since then, the Bishop has communicated with me several times on the subject, and he informed me, at the last Convention, that he had at length succeeded in making such arrangements, through a third party, to whom he referred me, as to furnish me with other kind of security. So that this claim is now in the course of being finally settled.

Now, where can you find in all this transaction anything like "a false representation, or a false promise?" Bear in mind, that the Bishop did not know before his failure that I was dissatisfied with the security he had given; it was even better than that which others were ready to take from him; it was such as was deemed amply sufficient, inasmuch as it empowered me to exact immediate payment of the money; and ever since his attention has been called to the matter, he has been endeavoring to satisfy my demands.

Judge now, whether the charge of "false representation" belongs more strictly to him, or to his accusers! Judge for yourselves, what degree of credit is due to men who can make such a charge as this, without first ascertaining all the facts in the case! Judge what manner of regard is due to men who can thus attempt, on such grounds as these, to destroy the character and usefulness of a Christian Bishop, and involve a presbyter—who never exchanged a word with one of them—in the odium of being in their confidence, or having their acquaintance!

It ought to be said, however, in behalf of these persons, that they seem not to have been voluntary instruments in this wicked proceeding.

It is evident, from the present case, as well as from the other charges which the Bishop has exposed, that they have not bestowed upon this business the care and investigation which its importance demanded; they have probably signed the communication to the Bishops of Virginia, Maine and Ohio, without duly considering its import, and examining the charges and specifications which it contained.

Three, if not four of them, have most likely been misled by the representations of another party, whose sacred office might have been supposed a sufficient guarantee for the truth of his assertions. If such be the case,—if the persons who have become accusers of their Bishop, have, as we may charitably believe, been misled and deceived, let them be entreated, in the Name of God, to come forward with honest manliness, and disavow the charges they have ignorantly and thoughtlessly preferred against him. Let them be entreated to leave the crooked paths, in which they have been led astray, lest they incur the "woe" denounced against those "who have gone in the way of Cain, and perished in the gainsaying of Korah."

I have no further personal concern with these "false representations," nor should I have said a word in the instance before us, had I not been apprehensive that my silence might be misinterpreted to the Bishop's disadvantage; especially as he has not done himself full justice in his reply to this, the first and the gravest of the charges preferred against him. The expectation may surely be indulged, that the unsought testimony of an independent witness will avail in his favor with every unprejudiced person; it may be charitably hoped, that it will, in some degree "relieve the minds of many anxious and distressed friends," and possibly satisfy "those who may be deemed unfriendly" to him. Is it unreasonable to suppose, that if the first and most grievous charge has been made with so little regard to truth, and with such inexcusable recklessness, the others are based upon no better foundation? From this one, we may easily learn the character of the rest. But these have been all disposed of by the Bishop himself. He needs little help from me, or from any other hand, in refuting the calumnies with which he has been assailed. His reply, in self-defence, will impress the heart of every man open to conviction, that he is innocent of the crimes laid to his charge.

In commending it, my brethren, to your careful perusal, let me beseech you also to pray with fervency unto the "Lord of all power and might, the Gracious Bishop and Shepherd of our souls," to heal the divisions of His Church; to drive from us the demon of faction and strife; and to "grant that, by the operation of the Holy Ghost, all Christians may be joined together in unity of spirit, and in the bond of peace." May He "defend us from the sins of heresy and schism; let not the foot of pride come nigh to hurt us, nor the hand of the ungodly to cast us down!" I am,

Very sincerely and affectionately,
Your friend and servant,
ALFRED STUBBS.

Christ Church Parsonage,
Feast of St. Matthias, 1852.

Since the foregoing pamphlet was published, another charge has been very promptly and satisfactorily refuted by a creditor of the Bishop, whose name had been improperly used. We copy from the *Banner of the Cross:*

ANOTHER CONTRADICTION.—The following should have appeared as an appendix to the Pastoral Letter of Mr. Stubbs. It is another striking and conclusive evidence of the manner in which this affair has been got up. It is a copy of a letter from the "gardener" mentioned in Charge xv, Specification 2.

Philadelphia, March 8th, 1852.

MR. AERTSEN:

Sir, As I have seen in that pamphlet the statement concerning the Bishop's indebtedness to me, as you know it was all settled honorably, I think it my duty to correct it, as being entirely false, as many other things connected with the Bishop; as I have had a full opportunity of judging of the Bishop's dealings with a great many people, * * * * * * for while he failed, they all seemed to prosper. And I never lived with any person of whom I had less cause to complain, either in word or deed, during the term of over six years, and I feel a great respect for him both as a Bishop and a gentleman. WILLIAM H. CARSE.

We have made arrangements for an authentic and full report of the proceedings of the special convention, and hope to lay them before our readers in our next number.

Foreign Intelligence.

Since our last the *Asia* has arrived bringing four days later news.

In France preparations are every where making for the ensuing election. The electors have been furnished with the names of the Government candidates, and warned by circulars that *no good citizens will vote for any one else.* As some of the voters in the election of President are said to have been punished for voting *non*, the prospect of a free election is very encouraging.

Austria has notified the English government that the utmost strictness will be exercised toward English travellers, and that their passports must rigorously comply with all the required forms.

The prospects of the present ministry are very uncertain—Lord Derby in stating their plans, seemed to intimate that the question of protection on corn, would not come up at present, though he and his friends would introduce such measure when the proper season arrived. Lord Grey expressed *his consternation* at hearing such a statement made. No doubt they will soon be compelled to show their hands on this question.

Mr. Gladstone has brought in a bill for the better regulation of the Colonial Church, entitled "A Bill to relieve Bishops in the Colonies in communion with the Church of England, and the Clergy and Laity in communion with them, in respect to the legal doubts or disabilities affecting the management of their Church affairs." Its object is to allow the Church in the Colonies to manage its own Ecclesiastical affairs "under certain restrictions." If passed it will be a great step in the right direction.

An able letter from D. C. L. to the Morning Chronicle, shows the present *status* of the Church question and the difficulties of the Erastian views which have so long prevailed among English statesmen. It will be found on our first page.

Sir Edward Belcher, an experienced and active officer, is to have the command of the new searching expedition for Sir J. Franklin: Captain Kellet is to be second in command.

The Lisbon squadron, consisting of a 90 gun ship, two 50 gun frigates, and a heavy steam razee of 60 guns, with some other vessels, has been recalled and is now at Cork. The guard ships at the different ports are to be fully armed and manned, and formed into a cruising squadron in the channel during the summer. This will make a disposable force of about 12 sail of the line, and 30 frigates and steam vessels.

The *Morning Chronicle* states that "the Clergy Discipline Bill will not be re-introduced during the present session of Parliament. The unequivocal feelings of the clergy upon their right to be consulted as to its provisions, expressed in the numerous petitions presented last week to Convocation, together with the Bishop of Oxford's motion in the Upper House of Convocation, which stands for the 19th of August, in which he prays for Synodical action to discuss this point, are the grounds, and very sufficient ones, upon which it is said that the Bishop of London has withdrawn his intended application to Parliament."

At the annual general meeting of the Society for the Propagation of the Gospel, held on Friday last, it was resolved, "That the society desires to acknowledge the cordiality with which the bishops and clergy of the American Church received and acted on the invitation of his Grace the Archbishop of Canterbury, to join with their brethren of the Mother Church in celebrating the society's third jubilee; and that, with a view to a fuller and more complete intercommunion between the distant portions of the Church, his Grace the President be requested to address a communication to the bishops of the United States, inviting them to delegate two or more of their number to take part in the concluding services of the society's third jubilee year, which will end on June 15th, 1852;" and "That his Grace be requested, in transmitting the invitation, to intimate to the House of Bishops the desire of the society that it may be permitted to bear the expenses of the delegation." We understand that it is contemplated to conclude the jubilee year by a service in Westminster Abbey on Tuesday, June 15th. The amount of the jubilee fund, up to the present date, exceeds £41,000.—*Morning Chronicle.*

From the Guardian.

MADEIRA.—The Rev. T. K. Brown has issued an address to the congregation of the Rev. R. T. Lowe, on the prospect of that gentleman obtaining preferment in England, calling upon them to heal the schism that he himself has occasioned, by entering into communion with himself and congregation. This address has been replied to by a protest signed by twelve clergymen on the following grounds: "*First*, against the assumption that the burden of terminating the existing division rests with those 'attending the ministrations of the Rev. R. T. Lowe,' or that they are wilfully 'apart from communion with their brethren in this place,' or 'alone in an anomalous position unparalleled in the Church universal.' On the contrary it is a source of consolation to feel that their position is sanctioned, under the peculiar circumstances of the case, by the whole tenor of the doctrine, discipline, and practice of the universal Church.'

"*Secondly*, against the assumption that the departure of the Rev. R. T. Lowe will in any way affect the 'ecclesiastical *status*' of his congregation. That '*status*' is founded on a principle, which, as such, is permanent, and which we are thankful to see maintained as a most important truth—namely, the necessity of episcopal mission and episcopal government.

"And further, considering the deep importance of the principle referred to, namely, *First*, that every clergyman should be authorized to minister in his appointed place by the Bishop to whom it belongs to exercise such jurisdiction, whether regular or conventional, as that claimed in the present divided state of the Church, by the Bishop of London, over members of the Church of England, in this and other foreign places, without the strict limits of his Diocese; and *Secondly*, That there should be such full and free intercourse between the clergyman so authorized and his Bishop, as that, in all spiritual matters, he may be able, canonically, to seek the advice, follow the counsels, and obey the commands of his Bishop, without hindrance; considering also that the present regulations of the Foreign Office, whereby consular chaplains are made, even in spiritual matters, accountable for their proceedings to the Crown only, instead of to the Bishop, are subversive of the principle here stated; we declare our opinion in accordance with the counsel given on former occasions to the Rev. R. T. Lowe, namely, that some arrangement should, if possible, be made, without any sacrifice or compromise of Church principles; that as a necessary step towards the re-union of the two congregations, freedom from the restriction of these and other regulations, inconsistent with so important a principle of right Church government should be secured, either by the alteration of the said objectionable regulations, or by the abandonment, on the part of the chaplain, of that portion of his salary which is received from the Foreign Office, which course would render him independent of those regulations.

"In conclusion we desire to express our consciousness that we have approached this great question in no 'controversial spirit,' but after solemn and united prayer, and under a deep sense of the importance of our 'decision,' remembering that strict and solemn account which we must all one day give before the judgment seat of Christ."

A pamphlet has been published by the Rev. James Spurrell, Vicar of Great Shelford, relating to the proceedings of Miss Sellon and her associates at their Institution, purporting to be obtained through "a sister who has recently seceded." If the statements are true, many of these practices are highly objectionable, and some entirely inconsistent with the duties of members of the English Church.—There is, however, a strong desire evidenced to make out a case, and it is therefore but fair to wait for the explanations and contradictions which will no doubt be given.

By the death of Sir Herbert Jenner Fust some valuable patronage falls to the disposal of the Crown and the Archbishop of Canterbury. Sir Herbert held the appointment of Dean of the Arches, Judge of the Prerogative Court of Canterbury, and Master of Trinity College, Cambridge. In 1800 he was called to the bar; in 1803 he obtained his doctor's degree; and in 1828 he became King's Advocate, upon which occasion he received the honor of knighthood. In 1834 he became a Privy Councillor. The deceased assumed the name of Fust in 1842, on succeeding to the estates of the late Sir John Fust. The deceased held property in the counties of Kent and Gloucester.—*Evening Journal.*

Diocesan Intelligence.

NEW YORK.—*Episcopal Acts* by the Bishop of New Hampshire, at the request of the Ecclesiastical Authority of the Diocese of New York.

Third Sunday in Lent, March 12, A. M. In St. Mark's Church, Williamsburgh the Bishop preached, confirmed twenty-eight persons, and delivered an address. Besides the Rector, the Rev. S. M. Haskins, and tho Rev. G. W. Horne, the Rev. C. cleaveland, and the Rev. B. F. Taylor were present, and assisted in the services.

Afternoon.—In St. Paul's Church, Williamsburgh, the Bishop preached, confirmed thirteen persons, and addressed them. Evening Prayer was said by the Rev. H. F. Roberts, the Rector, and the Rev. S. M. Haskins.

PENNSYLVANIA.—*The Society for the Advancement of Christianity.*—Most of our readers, at least in this Diocese, are well-informed as to the important part which this Diocesan Society has taken in the establishing and the extension of the Church in Pennsylvania. They will rejoice with us in its present prosperity, and in the fact that increased means have enabled it to extend a more liberal helping hand to the devoted and faithful men who are laboring in the missionary field.

The fortieth Annual Report, which has been lately published, is one of great interest, and presents considerations worthy of the attention of the Church. From this we make the following extract:

"The following Summary, which is gathered from the report of the Missionaries, covers the field of their labors during the past year:

Number of Families, 677. Organized congregations, 28. Other Mission stations, 21. Adults baptized, 24. Children baptized, 279. Persons confirmed, 131. Communicants added, 121. Total number of communicants, 963. Sunday School teachers, 163. Sunday School scholars, 1222. Bible class pupils, 103. Public religious services and sermons, 2027. Times of administering Holy Communion, 168. Contributions to Advancement Society, $148 08. Parochial and other objects, $1777 49.

The Treasurer reports a decided increase in the number of Churches contributing to the funds of the Society. For the assistance rendered by the churches in the rural districts, they deserve every commendation. One legacy has been paid to the Society during the year, amounting to the sum of $2000. For this seasonable and pious bequest, the Society is indebted to that lamented and excellent saint of God, Mrs. G. P. Stott. A strong hope is entertained that the present resources of the Society will enable the Board to increase the salary of the more needy missionaries, as well as to employ others, when parishes could be formed with a good prospect of success.

It seems not inconsistent with the purposes of such a report to urge upon the attention of the Church, the important interest involved in the organization and labors of this Society. The fact is assumed in the name given to this Institution, that there are regions of the State which are not Christianized. We are not wholly a Christian people. It is an appalling fact, that hundreds of thousands are living within our borders in utter ignorance of the Christian faith. Heathenism confronts us at our very doors. In this great city, beneath the shadows of our splendid churches, may be found alleys and darkened streets, where whole families are grouped together in heathen ignorance of their responsibilities as immortal beings. Nor is the state of things more cheering among our rural population. Villages have come under the notice of the Society, numbering a thousand of inhabitants, without a single place of public worship. Through the German agricultural districts, the vast wilderness of midnight forges, the coal regions and mines, the blessings of the Lord's sanctuary are almost unknown to the busy multitudes who are perishing for the lack of knowledge. With shame it must be confessed that there was not so large a mass of heathenism within the same extent of territory when the native tribes roved undisturbed through the wilderness, and its hills and valleys reverberated with the worship of a base idolatry. A state of destitution so vast will free us from the charge of presumption in proclaiming the purpose of this Society to be the advancement of Christianity in Pennsylvania."

The Report, after showing the inefficiency of "isolated efforts," which are not employed as parts of the complete system of the Church, proceeds to discuss, with great force the manner in which "a state of destitution so vast" may be provided for. The views presented on this important practical subject, may be gathered from the following questions and answer.

"Why, instead of these isolated efforts for good, shall not the zeal of our people collect its strength upon the universal diffusion of the organism of the Church, and make its influence to be wrought into the civilization and moral reformation of the country? What part of the field of true philanthropy can remain sterile and uncultivated under the care of the Church, fairly organized, faithfully sustained, and liberally endowed with the means to exert its power? For this end does the Advancement Society exist. To this result it has consecrated its labors."—*Banner.*

MICHIGAN.—*Episcopal Acts.*—Sunday afternoon, Jan. 4. The Bishop administered the rite of confirmation to seventeen persons in the Mariners' Church, Detroit. This is the fourth confirmation since its consecration two years ago last December.

Wednesday, Feb. 11th, he preached and confirmed four persons in St. Patrick's Church, Clinton.

Feb. 12th, in St. Peter's Church, Tecumseh, four persons were confirmed, and three adults baptized.

Sunday, 15th, he preached twice in Trinity Church, Monroe, and confirmed nine persons, four of whom had been recently baptized.

The Bishop's congregation in Detroit, are erecting a new St. Paul's Church—a stone Gothic edifice, 133 by 62. It is already enclosed and floored, and will be ready for consecration (D. V.) next November.—*Abridged from the Banner.*

SOUTH CAROLINA.—We learn from the Charleston Gospel Messenger, that the sixty-third Annual Convention of the Protestant Episcopal Church in the Diocese of South Carolina, assembled at Columbia on the 11th of February. The Convention had met only on two occasions previously out of Charleston (in 1816 and 1837). On both these occasions the attendance had been very meagre. Many persons, therefore, foretold that the attempt to transfer this body to Columbia would be a failure. But such persons did not sufficiently take into account either the increase of the Church in the upper country, or the improved modes of communication by means of railroads. About thirty-five of the Clergy assembled, and some twenty of the representatives of the Laity. Several were known to be detained by sickness in their families. We are deeply pained to learn that the Bishop of the Diocese, "our good Bishop," as the Messenger truly calls him, was, "to the great sorrow of all," kept from the Convention by a painful disease. "Many prayers," says the Messenger, "are constantly ascending, that God would spare his valuable life, and restore his services to the Church." In the absence of the Bishop, the Rev. C. Hanckel, D. D., President of the Standing Committee, presided.

"The Convention sermon was delivered by the Rev. C. H. Hall, Rector of St. John's, John's Island, and was a most able and eloquent exposition of the doctrine of the Priesthood in the Church, as taught by the Bible, the Prayer Book, and the Church Universal.

After the organization of the Convention, the usual routine of business was gone through. The Rev Cranmore Wallace, minister of St. Stephen's, Charleston, was unanimously re-elected Secretary; who re-appointed the Rev. Edwin A. Wagner, minister of the Church of the Holy Communion, Cannonsborough, (Charleston,) as his assistant.

On Thursday, the Bishop's Address was read by the President, and detailed the usual amount of active labor performed by our indefatigable Diocesan."

The most important business before this Convention was the consideration of a report on the state of the Church in the upper country, detailing a plan for the extension of the Church in this section, by dividing it into several missionary spheres, and appointing itinerant missionaries. It was postponed for consideration at the next Convention.—*Banner.*

Anniversary of the P. E. Society for the Advancement of Christianity in South Carolina.—The 42d Anniversary was held at Columbia, (S. C.,) on the 10th February. The Bishop being prevented by sickness from being present, and the Vice-President being absent, on motion, the Rev. Dr. Hanckel took the Chair. The annual sermon having been preached in Trinity Church by the Rev. J. M. Pringle, at 10 o'clock, at 7 o'clock in the evening the Society proceeded to business. Twenty-theee Clergymen and nine laymen were present.—*Banner.*

New Publications.

THE ECCLESIOLOGIST for March, (Stanford & Swords,) contains: 1. Ely Cathedral. 2. Rural Parsonages. 3. Review of Pugin on Chancel Screens, continued. 4. Form in the Irish Prayer Book, for the Consecration of Burial Grounds; being a part of the service for the "Consecration of Churches." 5. A proposed form for the Dedication of Bells. 6. Notice of an old Norse Runic Font, (Eng. Ecclesiologist). 7. "The Prayers to be said or sung" (from the same). Various short notices of Ecclesiological Societies, &c. There is a neat tinted lithograph of St. Paul's, Brookline, Mass., a very appropriate specimen of a country church.

We have also received the EVERGREEN, TRUE CATHOLIC, and Charleston Gospel Messenger for March.

We would call attention to a very well-executed 8vo volume, containing an ALPHABETICAL ARRANGEMENT, by Mr. Octavius Longworth, of Williamsburgh, of *every line* in the Selected Psalms and Hymns. As far as we have examined it, it appears complete and correct.

Much difficulty is sometimes experienced by clergymen and others in selecting a Psalm or Hymn, especially if they want some particular passage, the whereabouts of which is not precisely recollected. The remedy is ready in the book now mentioned, and it will be found indispensable in every vestry room, and useful in every pew.

THE HAND-BOOK OF WINES, by Thomas McMullen. D. Appleton & Co.

The author is an extensive wine dealer in this city, and the book before us is a very satisfactory proof that he is thoroughly acquainted with his business. The several productions of the different vine bearing countries are systematically arranged, their qualities and virtues described, as also the adulterations practiced and the means of detecting them, and rules for purchasing wines. The remarks on the use and abuse of wine are well founded and judicious, and present strong warnings against intemperance. The dissertation on the Wines of the Ancients, by Dr. Henderson embraces considerable information in a small compass. The perverted ingenuity of man is remarkably exemplified in the list of 1100 classified wines, good, bad and indifferent, and about 90 kinds of distilled spirits by people the most civilized and the most savage. Gentlemen needing a supply of these articles will be very satisfactorily accomodated by calling upon the author. The excellence of his assortment is testified by numerous customers.

SKETCHES OF LIFE AND LANDSCAPE, by the Rev. Ralph Hoyt. 4th edition. C. Shepard & Co. 1852.

The author has gained an extensive and well deserved reputation by his exquisite poems; and his numerous admirers will gladly welcome this additional proof that his merits are duly appreciated. His poems are marked by deep and delicate sentiment, strong feeling, and beautiful imagery and descriptive talent: there is a tone of tender pathos running through his delineations of the past, and a "reasonable, religious, and holy hope" manifested in looking forward to the future. There are some additional pieces in this volume, of equal merit with any of those that have preceded. It is handsomely printed in large clear type on excellent paper, and may be read again and again with never cloying satisfaction.

Several other notices are unavoidably deferred.

THE AZTECS.—The number of visitors to these puzzling miniatures of humanity, is constantly on the increase. They are well worth the visit. We give one of the incidents attending their exhibition.

The Lilliputians' Visit to the Mayor.—We understand that, on invitation of Mayor Kingsland, the Aztecs paid him a visit at his house on Thursday last. The Mayor was so well pleased with the little folks that he presented Maximo, (the boy,) with a handsome full jewelled Geneva gold hunter's watch, with a gold chain and key, for which the little fellow made one of his best bows.—*New York Observer.*

CLERICAL CHANGES.

The Rev. Edward Moyses, having resigned the charge of St. Luke's church, Hope, New Jersey, his present address is 213 West 18th street, N. Y. city.

TO CORRESPONDENTS.

The selected communication on the Syriac New Testament, shall soon have a place.

"*Ilex*" is thanked for his selection, which is very acceptable.

"*Vindex*" will appear next week.

Married.

In Peekskill, Feb. 18, by the Rev. George S. Gordon, Stephen Brown to Matilda Southard, both of Peekskill.

At Zion church, Rome, N.Y., on the 22d of January, by the Rev. Mr. Whipple, the Rev. Gurdon Huntington of Warren co., to Sarah Gold, daughter of the late Gen. Theodore Sill of Whitesborough, Oneida county.

Died.

On Tuesday morning, the 16th inst., in the 78th year of her age, Sarh, relict of James Bleecker.

Extra Services During Lent.

[We put these services on the 3d page, that we may give notice of the changes to the latest moment.]

ST. PAUL'S CHAPEL.—Wednesdays, 10 A. M., and 7½ P. M., with Sermon. Fridays, 10 A. M. and 4 P. M.

ST JOHN'S CHAPEL.—Daily, 10 A. M, and 4 P. M.

EMMANUEL CHURCH.—9 A. M. and 4 P. M., except on Saturday afternoon.

CHRIST CHURCH.—Services during Lent on Wednesday and Friday mornings, at 11 o'clock. On Friday evenings, at 7½ o'clock.

CHURCH OF THE HOLY COMMUNION.

Daily Service, 8½ A. M., and 6 P. M., except on Wednesdays and Fridays, when Evening Prayer with Lecture is at 7½ o'clock. Also a collection on Friday evenings for the poor.

Sundays, Morning Service, 8½ o'clock; second service, Litany and Holy Communion at 10½ o'clock, A. M. Evening Service at 3½ o'clock.

On Saints' days, second service, with lecture and offertory for the poor, at 11 o'clock, A. M.

LENT LECTURES, Grace Church, Brooklyn Heights, A. D. 1852.

Wednesday, March 24.—*Baptismal Vow.* FAITH. St. John, i. 12. 13. Believing the Christian faith.

Friday, March 26.—St. Matt. ix. 27-31. MIRACLE. Giving sight to two blind men.

Notices.

CHURCH CHORAL SOCIETY.

The weekly meetings of the Society for practice will be held on Monday in-tead of Wednesday evenings, during Lent and in Easter week.

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P. M.
Oct. 4—tf

NEW YORK. The Standing Committee of the Diocese of New York have requested the Right Rev'd CARLTON CHASE, D. D., Bishop of New Hampshire, to perform Episcopal Services in the following Churches, during the ensuing Spring. The Bishop may be expected in the several Parishes on the days specified in the annexed list. Applications for additional Services may be addressed to the Secretary.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJAMIN I. HAIGHT, Secretary.

New York, Feb. 4, 1852.

MARCH.		
4th Sunday in Lent, 21,	a. m.	St. Ann's, Brooklyn.
	p. m.	St. Luke's, "
	e.	Holy Trinity, "
5th Wednesday in Lent, 24,	p. m.	Christ, Brooklyn.
Feast of Annunciation, 25,	a. m.	Trinity, N.Y. Ordination.
25,	e.	St Mary's, New York.
5th Sunday in Lent, 28,	a. m.	Holy Comforter.
	p. m.	Holy Evangelists.
	e.	St. Luke's.
APRIL.		
Sunday before Easter, 4,	a. m.	St. John's Chapel.
	p. m.	Transfiguration.
	e.	St Stephen's.
Monday before Easter, 5,	e.	Holy Apostles.
Tuesday before Easter, 6,	p. m.	St Peter's, Brooklyn.
	e.	St. Mark's, "
Wednesday before Easter, 7,	e.	Epiphany.
Thursday before Easter, 8,	p. m.	St. Mark's, Brooklyn.
	e.	St. Peter's, "
Good Friday, 9,	a. m.	St. George's, N.Y.
	p m.	St. Paul's, Brooklyn.
	e.	Grace, Brooklyn Heights.
Easter Even, 10,	a m.	St. Esprit, N.Y.
	e.	St Peter's, N.Y.
Easter Day, 11,	a. m.	St. Bartholomew's.
	p. m.	St. John's, Brooklyn.
Monday in Easter Week, 12	p. m.	Lithgow.
Tuesday in Easter Week, 13,	a. m.	Amenia. Consecration.
Thursday, 15,	a. m.	West Point.
Friday, 16,	a. m.	Fort Hamilton.
	p m.	Flatbush.
Saturday, 17,	p. m.	Rockaway.
1st Sunday after Easter, 18,	a. m.	Jamaica.
	p. m.	Hempstead.
Monday, 19,	p. m.	Huntington.
Tuesday, 20,	a. m.	Glen Cove.
	p. m.	Manhasset.
Wednesday, 21,	a. m.	Flushing.
	p. m.	Astoria.
Thursday, 22,	a. m.	Ravenswood.
Feast of St. Mark, and 25,	a. m.	Richmond.
2d Sunday after Easter,	p. m.	Tompkinsville.
Monday, 26,	a. m.	Elliottville.
	p. m.	Factoryville.
Tuesday, 27,	a. m.	Rossville.
Wednesday, 28,	a. m.	Newcastle. Consecration.

Communications for the Bishop of New Hampshire, after the first of March, may be addressed to the care of the Secretary.

ST. GEORGE'S CHAPEL.

Strangers visiting the city, and transient and permanent boarders, either at the hotels or in private families, are respectfully informed that St. George's Chapel, corner of Beekman and Cliff sts., is open for divine service three times on each Sunday during Lent, viz. 10½ A.M., and 3½ and 7½ P.M.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

Acknowledgments.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

S M C D 10; A 5.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.

March 15, 1852.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

St Thomas, Orange co, Va 16 18; St Pauls, Camden N J 10; Christ, Tarrytown, N J 41 04; and for Wis 36 50; Indian mis'ns, from a lady, N Y 5; St Pauls, Mishuwaka, Ind 6; Christ, Ottawa, Ill 11 50; Trinity, Easton, Pa 12; Grace, Shelden, Vt 12; St Andrews, Northford, Ct 5; Miss Hagard, Gainesville, Ala 5; M S Marsh, Lancaster, Ill 5; St James, Oldtown, Me 6; Christ, Norwich, Ct 21 25; St Peters, Lithgow, N Y 3; St Thomas, Armenia, N Y 1; Grace, Clarksville, Ga 3; a lady of St Peters, Albany, N Y 40. Thro J K Sass, R A in S C: Charleston, St Pauls 58 73; Indians 11 75; for the West 10; Prince Frederick, Pa 25; St Davids, Cheraw 20; mon miss lec 6 25;—131 73. St Marks, N Y 8; Christ, New Brunswick, N J 25; a communicant, late of Christ ch, Middletown, Ct 25; St Anna's, Fishkill Landing, N Y, adl 5; Trinity, Carroll co, Md, half 2 50. Total 430.

St Michaels, Litchfield, Ct 11; a member of Christ ch, Mobile, Ala, con for 1851 200; thro' G Cleveland, Esq, R A in La: Mrs J L Lebdele, West Baton Rogue 10, W Jones Lyle, do 2 50: Rev A H Laham 5, 17 50—a member of St Michaels, Bloomingdale 15; Raleigh par, and Amelia an l Genito par's, Powhattan, Va 15; Grace, Bath, Me 7 50; Norbonne par, Buckley co, Va, for Oregon 10; Westown par, James city, Va 20; Windsor, Vt, St Pauls 10; Trinity; Mobile, Ala 44 43. Total $350 43.

THOMAS N. STANFORD, Treas.,
Mar. 16, 1852. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 3d inst.

Matthew S Marsh, Lancaster, Cass co, Ill, don 5; Rev J Leander Townsend, for prayer books sold 2 50. Subscribers: Henry E Davies 2; Josiah Collins, Cool Spring N C 4. St Saviours, Maspeth, L I, Rev. Wm Walsh Rector 9; C Rollin Larabee, Esq. by Rev Robert H Clarkson, St James, Chicago Ill 3—25 50.

Matthew S Marsh, Lancaster, Cass co, Ill, by John Blunt, don 5; Rev J Leander Townsend, for prayer books sold 1 50. Subscribers: Andrew H Greene 2; Henry E Davies 2; Josiah Collins, Cool Spring 4; A R Cushman 2; Rev Richard M Abercombie 6; Rev Samuel R Johnson D D 2;—18. St Saviours, Maspeth, Rev Wm Walsh 9; Emmanuel Alleghany co, Maryland, Rev D H Buel 10; C Rollin Larrabee, Esq, by Rev. Robert H Clarkson, St James, Chicago 3; Mrs Henry Laight, don 25; ch of Epiphany, Rev Lot Jones 7 62; Rt Rev Manton Eastburn, D D 20; Diocese of Mass, by Rt Rev M Eastburn, D D 10. Total $110 12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, March 17, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 10 inst.

Ch of Epiphany, Rev Lot Jones 3 81; A R Cushman, sub, 1; Rev Samuel R Johnson, D D, sub 2. Total $6 81.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, March 17, 1852. 20 John street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer acknowledges the receipt of the following contributions to the fund of the Institution since March 2.

Church of the Ascension, Phila, Rev F Ogilby, Rector, coll 50; member of Christ ch, Phila 50; another member of same 5; St Marks, Phila, per J P B Wilmer, Rector, coll 115 60; Trinity, Phila, Rev. Dr. Coleman Rector, coll 50; St Johns, Crawfordsville, Ind, Rev. F D Harriman Rector, 3.

JOHN W. MITCHELL,
Treasurer.
March 9, 1851.

Advertisements.

TO VESTRIES AND CHOIRS.

A GENTLEMAN who is thoroughly acquainted with the Church Service, having sung for several years in one of the best Episcopal Choirs in this country, and who possesses a fine Tenor voice, highly cultivated, desires a situation as Leader of a Choir, or as Tenor in a Church Quartette. Address EPISCOPUS at this office.
mar 20, 2t$

ESTABLISHED 1810.

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JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S. S. Union.

DANIEL DANA, Jr., Agent,
mar 20, tf No. 20 John street.

LITTELL'S LIVING AGE, No. 410, 12½ cents.

CONTENTS.

1 Statesmen and the Press, *Examiner, Spectator, Times,* &c.
2 The Lady in the Garden, *Eliza Cook's Journal.*
3 Love in the North, *Sharpe's Magazine.*
4 The Character of Moses, *Christian Observer.*
5 Footsteps of our Lord and His Apostles, *Spectator.*
6 Voyage of the Rattlesnake, *Athenæum.*
7 My Novel; or Varieties in English Life, *Blackwood's Magazine.*
8 France, *Morning Chronicle, Times,* &c.

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These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 3½ to 5½ and from 7 to 9 o'clock every day. Tickets 25 cents Children half price.
Jan 31—3m

Poetry.

The Secret of the Lord.

"The secret of the Lord is with them that fear him, and he will show them his covenant."—Psalm xxv, 14.

Behold a pilgrim journeying on,
Through the wide maze of earth;
His staff his prop to lean upon—
Unknown his place of birth—
Ask whence the smiles you see him wear?
"The secret of the Lord" is there!

Behold the traveller on his way,
Eyeing each scene around;
Deaf to each voice that bids him stay,
Fast speeding o'er the ground—
Ask what his errand is? and where?
"The secret of the Lord" is there!

View him beset by beasts of prey,
Aloof from human aid;
See at his feet they prostrate lie!
How was the conquest made?
And why no look of fright or care?
"The secret of the Lord is there!

Behold him weary, sick, and poor,
Yet pressing onward still,
Each trial patiently endure,
And gain each toilsome hill,
Bid him his source of strength declare—
"The secret of the Lord" is there!

Tell him the few he used to meet—
Dearer than aught below,
Have gathered up their wearied feet,
And quitted life's frail show—
Ask, whence his calm and chastened air?
"The secret of the Lord" is there!

Go see him on his dying bed!
Witness his gasping breath;
He talks of blood on Calvary shed,
And says, "How sweet is death!"
Bestows his blessing—mounts—O where?
"The secret of the Lord" is there.

—*Church of England Magazine.*

Selected Matter.

From the Spirit of Missions.

China.

From the Mission at Shanghai advices have been received to 19th November. Bishop Boone was in tolerable health, and looking forward with great gladness of heart to the arrival of the Missionaries who sailed in August. The building for the female school was going forward rapidly, and a portion of it was probably occupied in December.

The Greek Mission.—The Rev. Mr. Odenheimer, of Philadelphia, in the course of his travels in Europe last year, visited Athens. The following interesting and valuable testimony to the usefulness of the Mission there, is from a private letter published in the Banner of the Cross:

"Our first visit was to Rev. Mr. Hill, who received us with such a hearty and truly fraternal welcome, that we felt at once at home. Mrs. Hill soon made her appearance, and joined her excellent husband in words and deeds of friendly kindness, which made our day at Athens the happiest since we said farewell to home. Mr. Hill said they had been talking of our visit, of which they had seen a notice only a few days since.—He wished us to spend some time with him, but finding us compelled to leave the same afternoon he at once contrived how we might view the attractions of Athens without any unnecessary delay, he himself determining, notwithstanding our protest, to be our "cicerone." But in the first place we desired to see the schools, which for so many years have been blessing Greece and other parts of the Levant with the richest spiritual and intellectual benefits. Mrs Hill, the soul and heart of the schools, accompanied us, and passing through a door leading from their private residence to the school-house which adjoins, we found ourselves greeted with the pleasant sound of children's voices. We went into all the rooms; and such perfect order, such manifest tokens of right cheerful pupilage, I never met with except in schools conducted on the same system, and with the same gentle womanly spirit to control them. In one room the little ones were learning their Greek alphabet; in the next, they were learning English and Greek. The exercises, which a very intelligent female teacher put them through, were admirably recited; and in still another room there were evident indications of a really understanding perception of the English, as well as the Greek language. At my request, the girls in this room recited the creed in Greek; they sung portions of the Greek service; and concluded with singing in English, "Rock of ages cleft for me." Throughout the devotional part of these exercises the greatest reverence was manifested; the children seemed to realize that it was more than a mere exhibition of their knowledge in which they were engaged; and indeed, in all the classes there was a degree of decorum which served to exalt the already high estimation I had formed of Mr. and Mrs. Hill's judicious and praiseworthy system of operations. When one remembers that for twenty years these laborious Missionaries have devoted themselves to their noble work of elevating and purifying the souls and minds of those over whom they were permitted to have influence, who can declare the amount of good which they have been God's instruments in working for Greece and in the Greek Church? I make use of the term 'Greece' to indicate my opinion that Mr. and Mrs. Hill's work has already produced a great effect upon the *popular*, as well as ecclesiastical mind: and that not for eternity only have their labors availed, but at this moment a fountain of elevated intellectual as well as religious knowledge has been opened in the very midst of this community. Another generation, the children of *these* children whom I saw, will witness to the truth that Mr. and Mrs. Hill have given the *State* cause to return thanks for their admirable system of instruction."

The assurance given us from time to time, of the continued usefulness of this, our oldest Mission, should revive the interest in it which may have been lessened, as its novelty wore away, and keep in the affections and devotions of the Church a warm and grateful remembrance of those who, under God, have accomplished this great work of Christian benevolence, one of the greatest of modern times.—*Southern Churchman.*

From the Commercial Advertiser.

Discoveries in Southern Africa.

A late number of the London Record contains a letter from Francis Galton, dated Eikhams, Namaqua Land, August 16, 1851, which throws some light upon the geography of Southern Africa. The most important part of the letter is as follows:—

I have returned after a journey not quite so long as I had hoped to make. Of perfectly new country I have explored about five hundred miles out, returning by much the same route. I did not quite reach the Portugese, or the magnificent intervening river of which the Cavene is only a branch. Those abominable wagons have been like a drag-chain upon me; but every thing has ended well, and we have had no sickness. I have had plenty of occupation in mapping the country. My guns have been quite idle, as there is little or no game of any sort. After leaving the furthest missionary station, I found myself between the two principal black chiefs, who were on the eve of fighting; however, I contrived to get my party clear of the massacre, and passed on without guides, being also fortunate enough to find sufficient water from place to place for the oxen as well as for ourselves; so that in that way we had no hardships.

The country was a dense mass of thorns, not simple straight thorns, like a quick set hedge, but curved like fishhooks. The oxen would not face them; it was terrible work to drive them on. I often tried the strength of these thorns by fastening a piece of rag to a spring balance, and pulling until the thorn broke. One thorn stood a pull of twenty-seven pounds. Our clothes were in rags; and at first our skins were very painful from being so much torn, especially as the scratches generally festered; but we grew hardened in time.

I found my way to the reported Lake Omnabondi, which was dry as dust: not a drop of water in the reeds. From the natives' description we had reckoned upon seeing a large sheet of water about thirty miles by eight. It was, however, nothing but a water-course, three hundred yards broad; and in the rainy season might be two miles long. Lake N'ganii I have not tried for. I travelled on Northward. We moved slowly; the wagons had to crush through every thing, and the oxen would not pull through the thorns. After three hundred miles I reached the end of the country of the Ovakerers, where was a large village. Thence I endeavored to get guides on to the Ovampo; but the chief would not give them; so we went off alone, as we were resolved not to be beaten.

As we were just starting, the oxen were frightened and set off at a trot. There was in front of them a great stump, apparently rotten, but in reality a very hard strong tree. The near fore-wheel of my best wagon come against this, and crash went the whole concern. We set to work, brought the oxen alongside, made a hedge of thorns, cleared the ground, and at once despatched a party to cut down trees to mend it. The road had been so stony and execrable in every way that it would have been a folly to venture on with an axletree of green wood; therefore the wagons necessarily had to remain there while the trees seasoned.

I upon this halved my party, and Anderson and myself saddled our oxen and moved on to the North. We found a man who said he could take us in a fifteen days' journey to the Ovampo; but he led us all wrong, and were hard put to it for water. All kinds of little disasters occurred. We made three attempts to proceed, and the third time fortunately met a trading party from Ovampo who had come down to buy cattle; so we returned with them, waited three long weeks until they were ready to go back to their own country, and then accompanied them thither. After two hundred miles travel the bushes and thorns suddenly ceased; and the charming corn country of Mondongo, with its palms and fruit trees, lay before us.

I rode off to the King, and crowned him straightway with that great theatrical crown which I picked up one day in London before starting, thinking that it might come in opportunely among the savages. He was a brute, fat as a tub, but his people were most hospitable. The journey had lasted longer than I expected. My oxen were in a sad state; footsore and with galled backs. I had to buy and carry back provisions, as we had but few cattle left. The Cavene river was four or five days ahead, but Naugoro, the King, would not allow us to go to it. Had I been able to remain with him for three or four weeks, I might have over-persuaded him, as he had a strong dislike to gunpowder; but it was impossible to stay, as my wagons and men were left in such a precarious situation. I therefore packed five hundred pounds of corn, flour, beans, &c. on my oxen and returned.

I found my wagon well mended, the axletree better than before; and about fifty sheep and a few oxen had been bought by my men and added to our store during my absence. We returned without accident of any sort by a slightly different road, and I am now with the Namaqua chief. I told you in my last letter that I made peace all over his country, and it has been admirably kept during my absence. I have, therefore, given Jonker, the chief, a cocked hat and an old ambassador's coat, of Mr. ——'s, with which he is highly delighted. I now intend going to the East for a little elephant shooting, and I shall exchange everything I have for ivory—of which the Namaquas there have an abundance—take it down to Walwich bay, and start by the missionary ship for the cape or for St. Helena either in December or January, unless another opportunity offer for going further into the country. A trading party of blacks from the Portugese country were at Mondongo when I was there, but I was unable to send letters by them, for the people are very superstitious there and would have nothing to do with written things. I have, of course, found out much about the country of great interest. A posse of missionaries are about to follow my route. The Ovampos are really a charming tribe of negroes; but every other nation I have either seen or heard of, are brutal and barbarous to an incredible degree.

The same writer says that Naugoro lives in latitude 17 57, and longitude 16 45. This is farther North than any traveller or missionary had gone before.

From the Banner of the Cross.

Mississippi. On Septuagesima Sunday, in St Andrew's church, Jackson, the Rev. Joseph H. Ingraham, Deacon, was admitted to the Holy Order of the Priesthood. Morning Prayer was said by the Rev. Mr. Lewin, and the Rev. J. F. Young, who, with the Rev. A. Cleaver, united with the Bishop in the imposition of hands. The sermon on this occasion, which was preached by the Bishop, was very excellent. The truth respecting the divine constitution of the Church of Christ, and the necessity for an uninterrupted transmission of ministerial authority in order to the validity of ministerial acts, was set forth so plainly that it could not be misunderstood, so forcibly that it could not but convince the honest inquirer after truth, and in such a spirit of love and good will towards all, that it must have pleased even those who dissented from the doctrines set forth, &c. The candidate was presented by the Rev. Mr. Lewin, who, with the Rev. Mr. Cleaver, assisted in the administration of the Holy Communion.

On the Sunday preceding, this congregation had the privilege of listening to two very impressive and effective sermons from the Bishop of Tennessee, who, *en route* home from Europe, has been tarrying on a short visit to some of his many devoted friends in this Diocese, of which, as is generally known, he for a number of years had the oversight. It is a matter, not of joy merely, but of fervent gratitude to God, with Bishop Otey's numerous friends, that they can welcome him back amongst them so completely restored in health, and reinvigorated in strength, as he appears to be. That his valuable life may be long spared, is their earnest prayer.

The state of the Church, generally, in this Diocese is prosperous and encouraging. In the north-eastern section of it, where a year ago there was not a single clergyman of the Church, there are now five, officiating to regular congregations. Several new churches are in progress of erection in different parts of the Diocese, still others are in contemplation, and every thing indicates the healthful extension, and firm establishment of the Church in this Diocese.

Jackson.

10th February, 1852.

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A Young Lady, capable of instructing in English, French, and Music, is anxious to engage as Daily governess in a family, in New York, to teach children, between the ages of six and twelve years.
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mar 13-3t$

FREYTAGIUS' ARABIC and LATIN LEXICON, 4 volumes, quarto, handsomely bound in cloth with Russia backs. On exhibition at the Church Depository, 20 John st., Daniel Dana, Jr., agent. This book is as good as new. It was the property of the late Rev. George W. Fash, of Williamsburgh, and will be sold low.
Feb 14-6w-f.

IN PRESS, and shortly to be published, a "Tract for the Times." By the Rector of St. Marks, Malone.
Also, by the same Author,
An Earnest Plea, addressed to all Christians, and especially to those in communion with the Church of Christ, for the speedy foundation of a mission to the dense poor of New York, to be known as the Collegiate Mission of St. Augustine.
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A Teacher Wanted, in a Classical and Mathematical School connected with the Parish of Zion Church, Sandy Hill, N. Y. The annual income of the School has ordinarily been between four and five hundred dollars. A Candidate for Holy Orders is desired, a Churchman required.
For particulars, address the Rector of Zion Church, Sandy Hill, N. Y.
Mar 6,-4t

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mar6 tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
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Feb. 28th-tf

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For sale at No 20 John street, up stairs.
feb21-7t D. DANA Jr., agent.

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The second term of the current session begins on Monday, March 1st. Applications for the admission of pupils or for fuller information, to be made to the Rev. John B. Kerfoot, D. D., Rector, College of St. James, P. O., Maryland. Whole charge for board, tuition, &c., &, for the academical year, in the College or Grammar School, two hundred and twenty-five dollars.
f14-8w

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Clerks	7	Agents	4
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Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41
Total for the month,			108
Whole number of policies issued by the Company,			7753

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2 The Little Girl who could not hold her Tongue; and, The Folly of Wishes,	2
3 The Happy Cottagers; and, May Day,	3
4 The Wreck; and Conscience,	2½
5 The Happiest Day of the Week; and Lucy Goodwin,	3
6 Joe Collins,	2
7 Look not on Temptation,	3
8 The Crutch,	3
9 What O'clock is it? and Truth the Best Policy,	3
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11 The Discontented Boy; and, The Labor of Idleness,	3
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9 Judge No One's Motives	3
10 The Deaf Widow	2
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DANIEL DANA, Jr., Agent,
20 John street, New York.
Nov. 15.—tf

Published and for sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
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The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
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" " " 3, "	"	6 00
Questions on the Acts, 1,	"	6 00
" " " 2,	"	6 00
" " " 3,	"	5 00

NEW BOOKS OF INSTRUCTION:

"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches tront, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, Rector.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35).
Feb 28-tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.
Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.
Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.
Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh.
June 28, 1851.-tf.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles 'to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified.
jne

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stoy organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
Edited by the
REV. WILLIAM WALTON, A. M
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS—

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